

The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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TOPICS OF THE DAY.

DISSOLUTION OF THE BOND SYNDICATE.

THE Belmont-Morgan syndicate has been dissolved. The dissolution came rather unexpectedly and without much publicity, but it is believed that the syndicate had fulfilled all its obligations both in letter and spirit, and that the favorable change in the gold situation had rendered its further existence unnecessary. Gold exports on a large scale have almost ceased; the total amount exported last week being \$2,500,000. All talk about another issue of bonds has subsided, and the Treasury Department is said to be confident that the exports of cotton and wheat will cause a turn in the gold tide.

There is considerable speculation regarding the profits realized by the syndicate. According to statements said to be official, the subordinate members of the syndicate have received a profit of about 6½ per cent. on their investments, but the gains of the organizers of the syndicate are not known. We give some retrospective comments on the transaction which is generally regarded as one of the most famous in our financial history:

Fair and Legitimate Throughout.—"By the closing up of the bond transaction entered into last February, the Belmont-Morgan syndicate settles its accounts with the Treasury and stands relieved of whatever responsibility might have still attached to the association in the matter of preserving the credit of the Government. The account rendered seems to be clear and indisputable, and it is satisfactory to note that it shows the syndicate transaction to have been fair and legitimate throughout. The Populistic outcry that the syndicate was a device of the 'money kings' to rob the Treasury in collusion with the administration of the Government was always known by sensible people to be untrue, but this accounting also shows that this clamor is simply silly. The bankers negotiating the loan for the Treasury accomplished a task which could not at the time have been accomplished by any other agency in existence, and the profit on the undertaking has been no more than they could have legitimately realized by the employment of the same money with the same energy and ability in the usual course of their business. Their margin of gain was not greater than fair dealing permits or than experiences show to

be necessary, and the people of this country have to be thankful that they did their work well and realized results for the Government which the Treasury under the present Democratic management was found utterly unable to reach."—*The Telegraph (Rep.)*, Philadelphia.

Un-American in Principle and Method.—"Whether the emergency which confronted the Treasury was grave enough to warrant the Government in employing private capitalists as fiduciary agents to uphold the national credit; whether those agents took advantage of President Cleveland's alarm and drove a sharp bargain with Secretary Carlisle; and whether they discriminated against native investors by placing the bonds on sale in foreign markets, are questions concerning which there are wide and irreconcilable differences of opinion. They probably will not be conclusively answered until an official statement of the conditions of the bond issue is made public, together with the record of the agreements and terms between the Government and the syndicate. The chief criticism of the whole enterprise has been that it was un-American in principle and method, and too much like a resort to the old custom of kings in hiring private individuals to conduct the financial affairs of the nation.

"The one thing certain is that the operations of the syndicate have been highly profitable to its members. It has been a long time since capital invested in an enterprise so absolutely free from risk has paid such handsome returns. The Government has bought and paid for its experience, and the capitalists who supplied it are probably ready at the old stand to repeat the performance. But, speaking from the Government standpoint, isn't once enough?"—*The Journal (Rep.)*, Syracuse.

The Syndicate's Profits.—"Now that the syndicate has gone out of the business a summary of the profits of its bond operations will prove interesting. The face of the bonds sold to the American end of the syndicate, or one half of the entire issue, was \$31,157,500. The syndicate paid a premium of 4.49, which amounted to \$1,398,971. The Government received, therefore, \$32,556,471.

"The syndicate sold the bonds at a premium of 12½. That gave the bankers a profit of \$2,495,716, which, added to the price paid for the bonds, shows that the syndicate received \$35,052,186. The bonds finally went to 122½, making a further profit of \$3,115,750 for somebody, and raising the market price of the American half of the securities to \$38,167,936. The Government received for the same bonds but \$32,556,471, and it is apparent, therefore, that the Government lost on the sale of the American half \$5,411,465. Add to that the same loss on the half of the issue sold abroad, and the total loss of the Government is shown to have been \$10,822,930. The net profit of the syndicate was \$4,991,432, or more than 13 per cent. on the investment. . . .

"There is no doubt that the Government has fulfilled its part of the contract, for the loss to the Treasury bears witness to that fact, but the syndicate has been dissolved, its profits divided, and the Treasury gold reserve, now five millions below the limit, is going still lower."—*The Leader (Rep.)*, Cleveland.

An Attempt to Deceive.—"The managers of the syndicate must think that Uncle Sam is a very simple-minded old gentleman if they expect him to be gulled by this statement of the profits of the bond purchase. On the day the thirty-year 4-per-cent. bonds were bought at 104½—or to be more exact about it, at 104.4946—they were worth 120, measuring their market value by the current quotation for the 4 per cents. of 1907.

"That difference of 15½ per cent. measures the commission which the United States Government paid to the syndicate. How much of this profit the members of the syndicate got and in what proportion it was divided among them is a matter which the public does not know, and, indeed, has no right to know. But as the great bankers who managed the syndicate, and the other great bankers who composed it, are excellent men of business,

skilled in all the intricacies of the bond market, the money market, and the exchange market, we are encouraged to believe that they obtained all the profit which the operation showed.

"The sale of the bonds at 112¼ was a transaction which never got beyond the outer circle of the syndicate. The general public was not admitted to it. So far as the public was concerned the sale was purely a sham. To reckon the profits of the syndicate on the basis of this constructive sale at 112¼ is merely an attempt to set up a false standard for the purpose of deceiving the people with regard to the true profits realized by the members of the syndicate."—*The Herald (Ind.)*, Boston.

"It remains one of the most unique, daring, yet comprehensive operations in the annals of finance, furnishing as it did a basis for the reassertion of confidence in the stability of the United States Treasury, and giving the signal for that revival of business which is now in progress throughout the length and breadth of the country."—*Bradstreet's*, New York.

"The famous Government bond syndicate has been dissolved and its large profits divided. The inside history of its operations is yet to be written, and when it is a unique and important chapter will be added to the financial history of the country. Later developments have robbed the work of the syndicate of much of its early brilliancy, and showed that its success consisted largely in postponing for two or three months the effects of natural law in international exchange rather than in overcoming any of the operations of such law. But that gave to the country a breathing spell which was sorely needed, and saved the Treasury reserve, for the time being at least, from depletion."—*The Republican (Ind.)*, Springfield.

"Much foolish complaint is being made over the 'humiliation' and 'disgrace' of this great Government in putting its finances under the protection of a syndicate of bankers. Is this the first instance in which the Treasury has resorted to combinations of private bankers to negotiate its loans and maintain the public credit? The proudest Governments of the world have not hesitated to invoke the skilful aid of the Fuggers, Rothschilds, and Barings in their financial affairs and have seen no humiliation or disgrace in it. If there be any humiliation in the connection of this Government with the syndicate it arises out of the persistent refusal of Congress to repeal a mischievous and absurd financial system which compels the Treasury to maintain a large reserve of gold and subjects that gold to constant attack from an enormous volume of irredeemable greenbacks."—*The Record (Dem.)*, Philadelphia.

"Meanwhile the solemn fact remains that the Treasury of this great country still finds itself within the grasp and practically at the mercy of two Wall Street bankers and their associates. How long will this shameful condition of our national finances continue?"—*The Herald (Ind.)*, Baltimore.

"For the moment, therefore, the situation looks a little more reassuring; and, if conditions should remain as they are, further serious drains on the Treasury's reserve may be deferred for a time. But of course they can be only deferred, not permanently stopped by the fleeting influences now in evidence. To stop them there must either be another bond issue, and repeated issues thereafter as often as may be necessary, or new legislation."—*The Journal (Ind.)*, Providence.

"The Morgan-Belmont-Rothschilds syndicate made about 6⅔ per cent. profit on the gold loan all told, calculating all expenses,

risks and future liabilities. Of course this is much money. But it is not half as much as the Republican and Populist alarmists said the profit would be. Besides all, it must be remembered that but for the refusal of Congress to insert the word 'gold' instead of 'coin' in the pledge of payment, the bonds

would have sold at a considerably lower rate of interest and the syndicate would have had so much smaller profits."—*The Chronicle (Dem.)*, Chicago.

THE CUBAN QUESTION AGAIN.

AMERICAN sympathy with the Cuban insurrectionists is being vigorously manifested in many ways, and the demand for recognition of their belligerent rights by the United States Government is becoming more general in the press and pulpit. Considerable indignation seems to have been aroused by the recent manifesto of the Spanish Premier, in which he denounced the insurgents as a band of cutthroats "whose sole object is robbery and murder," and threatened them with a war of extermination. In the interest of ordinary humanity, it is asserted, our Government ought to respond to this deliverance by officially according the Cubans belligerent rights. A poll of Congress on the subject by *The Chicago Tribune* shows that a large number of Senators and Representatives are in favor of Cuban recognition, and it is considered certain that as soon as Congress meets the question will be thoroughly discussed. The views of the more conservative statesmen are believed to be expressed by Senator Sherman, who states that while Congress would readily recognize Cuban independence if a *de facto* government were established by the revolutionists, the people would not sanction any premature action violative of international obligations.

The question has assumed such practical importance that we again devote considerable space this week to press comment on its various phases.

A Clear and Imperative Duty.—"So long as we refuse to recognize the Cuban insurgents as belligerents, Spain has the legal right to sentence them to death by courts-martial, and to buy in our markets armored vessels and munitions of war. Why should we continue to grant to Spain an access to our markets which is denied to the revolutionists? And why, by an attitude of indifference, should we connive at her barbarous treatment of men whose crime is that they are following our example and are struggling to be free? . . .

"The Cuban revolutionists have met all the conditions defined by international law for the recognition of belligerents. For many months they have made head against the entire military and naval power of Spain. They control a great part of the island. They have in the field a larger force than the American colonies could muster at the time when their title to belligerent rights was recognized by France. They have organized a provisional government and have commissioned delegates who are authorized to conduct negotiations with foreign states. . . .

"There never was a case in history where the duty of according to insurgents so much protection as is assured to recognized belligerents by international law, was so clear and so imperative. To the program of butchery and blood announced by Señor Canovas del Castillo, our Government should reply by a declaration that the Cuban revolutionists have made good their title to be treated with all the leniency prescribed for belligerents by the law of nations."—*The Sun*, New York.

Pettiboggling and Subterfuge in Washington.—"Whether those who are engaged in a revolt against an established government are to be treated by a neutral power as belligerents—as partially successful revolutionists seeking to acquire independence and to establish a new government—must always depend upon facts and conditions which a neutral power must decide for itself. There is no arbitrary rule, and while suggestions or importunities from revolutionists should have no weight with the Government of a neutral power, it is nevertheless true that international law, as now recognized by the enlightened nations, accords to every neutral power a wide discretion. In other words and to be plain, a nation within its discretion may act in respect to the recognition of the belligerent rights of revolutionists through political or race sympathy, and the Government against which the revolutionists are in arms can have no ground of complaint. All modern history justifies this assertion.

"But it is now claimed in Washington, evidently as an excuse for refusing to recognize the belligerent rights of the Cuban



THE EAGER MILKMAIDS AND THE TREASURY COW.
"Don't you think it's pretty near milking time again?"
—*The World*, New York.

patriots, that they could not repay any substantial advantage at this time from such a recognition. But this is the merest pettifoggery and subterfuge. As the matter now stands the Cuban revolutionists are, in the eyes of the Government of the United States, mere insurrectionists. If, for instance, they were to fit out a fleet of armed vessels and send them upon the high seas to war upon the Spanish marine they would be considered as pirates, and would have no right of asylum in an American port."—*The Chronicle, San Francisco.*

Waiting for Congress.—"The right time is when Congress meets. These people ought to be recognized as belligerents. They won this much by the gallant fight they have made during the past year. They are going through the same old struggle that the American colonies went through. They are fighting for their rights and liberties, and if the American Republic stands for anything at all beyond the spirit of selfishness which seems to have taken hold of a large number of people, Cuba will not long stand without a firm and a strong friend among the nations. . . .

"Every American who appreciates his own Government and who has a proper respect for human liberty must necessarily sympathize with the struggles of the gallant Cubans who are striving to rid themselves of the oppressive rule of Spain. Congress will be called on to act in the matter, and every lover of liberty will look with keen interest for the result, many fearing that the commercial spirit has sapped and destroyed the foundations of patriotism and brotherhood on which the Republic was builded."—*The Constitution, Atlanta.*

Our Right to Interfere Based on Humanity and Interest.—"Two reasons would justify the United States in making a vigorous remonstrance to Spain, backed up, if need be, by force—the general dictates of civilization and humanity and the interests of American citizens on the island. We will concede, of course, that the United States has no mission to reform the universe. Neither the Constitution nor the statutes impose any such obligation on this country. Our task is smaller and simpler than this. But, dismissing this consideration for the moment, the point of practical concern is still to be touched. Thousands of citizens of the United States reside in Cuba, and this number is constantly and rapidly increasing. The trade of the United States with Cuba is far greater than that of any other country. The United States sells as much to Cuba as Spain does, which ranks higher than any other nation in this particular; and it buys from Cuba twelve times as much as Spain. These facts give this country a direct and vital concern in the affairs of that island.

"Humanity, too, has claims which appeal strongly to the United States in this connection. In a certain degree civilized nations are their brothers' keepers. England, France, and Russia are going to interfere to prevent a renewal of the Armenian atrocities by Turkey. The Turkey of Western Europe is Spain. Spain is the one country in the world making pretensions to civilization whose manners and morals are unchanged by the lapse of time. . . . The Administration at Washington should remember that only through her fears can Spain be influenced in the direction of humanity and civilization."—*The Globe-Democrat, St. Louis.*

There is Nothing to Recognize as Yet.—"There is no sense in talking about recognizing Cuba till there is something to recognize. The Spanish have not notified other nations of a state of war in Cuba, nor has any official notice come from anywhere asserting that there is another government built up within her borders. In fact, there is no such government yet. No body of insurgents has yet proved that they have undisputed possession of anything. They hold no seaports, have no capital, nor any important town. When they have a form of government apparently stable and capable of controlling all the forces in the field with a system of revenue, and hold some important place in which the officers of the alleged government can be found, it will be time to talk of recognition."—*The Journal, Milwaukee.*

"In view of the fact that our Congress will meet in little more than two months, the President would naturally feel great delicacy in assuming the responsibility of recognizing the Cuban insurgents as belligerents without direction from Congress, but not only the President of the United States, but the rulers of all civilized nations, should at once interpose to demand that Spain shall not conduct the war in Cuba according to the methods of the savage. This should be done at once, and if it fails to impress

the authorities of Spain our Congress would doubtless promptly instruct the President to recognize the Cuban rebellion as a war between belligerent powers."—*The Times, Philadelphia.*

"The jingoes in this country talk smoothly about helping the cause of liberty by assisting the Cubans to free themselves from the iniquitous bondage in which they are held; but the most reliable reports from the island go to show that the bulk of the white people there are favorable to the continued rule of Spain, tho with some amendment for the better, it is true; while the patriot armies are composed for the most part of negroes, whose fitness for self-government is far from evident. It is very doubtful whether we should better the condition of the colony by acceding to the demand of the insurgent press bureau in this country that belligerent rights be granted to the rebels, and whatever moral influence we possess be exerted toward freeing the island from Spanish dominion."—*The Journal, Providence.*

"It is a question whether the recognition of belligerency is what the Cubans want. It is more than probable that they can get along better without than with such a declaration on our part. A recognition of belligerency implies and involves a declaration of our neutrality, unless we are willing to go to the length of making common cause with the Cubans against Spain, and that we are not at all likely to do. Since a declaration of belligerency would make one of neutrality unavoidable, the Cubans can make better use of our undoubted and almost undisguised friendship for their cause by having us maintain a discreet silence."—*The Republic, St. Louis.*

"It is time, for the sake of civilization, if not for that of liberty, that the cause of Cuba received at least such a formal recognition by those to whom she has a right to look for sympathy as at least to place those who are fighting for her liberties under the protection of the laws of war."—*The Pioneer Press, St. Paul.*

Acquittal of the Alleged Cuban Filibusters.—The trial, at Wilmington, of the twenty-one Cubans who were accused of having organized a filibustering expedition in violation of our neutrality laws resulted in a verdict of acquittal. There seems to have been a lack of clear legal proof of guilt, and the defense was conducted by Senator George Gray. In his charge to the jury the judge ruled that the defendants were not prohibited from leaving the country singly with arms and ammunition for the insurgents, and that only a military expedition was illegal. The shipper of arms and the volunteer were simply subject to the risk of capture by the Spanish authorities, but the United States could not interfere with them. The verdict seems to have been received with great enthusiasm by the people in the court-room and the citizens of Wilmington generally. Admitting that the verdict was fully justified by the character of the evidence, *The New York Evening Post* nevertheless goes on to express certain misgivings as follows: "It is plain from the spirit in which the case was conducted—the temper of the press and the public, the address of counsel, the wild hurrahs in the court and on the streets with which the verdict was received—that an acquittal would equally have followed much stronger evidence. Our solemn national obligation to enforce the neutrality laws and live up to our treaty with Spain would have, we fear, little weight with a jury in many parts of this country. In this particular case there does not appear to

have been a miscarriage of justice; but one might easily result in another trial of the kind, which would be a national shame. One can scarcely imagine a hit-or-miss jury sensitive on a point of national honor. Happily, the authorities as Washington are acting as if they really believed a government was as much bound as a gentleman to keep plighted faith."



UNCLE SAM: "Darn me, but I feel like snapping that chain. I've been there myself."
—*The Post, Cincinnati.*

NEW YORK'S DEMOCRATIC EXCISE PLANK.

IT was the Democrats' turn last week to deal with New York's excise and Sunday problem, and at the State convention held at Syracuse the following plank was adopted:

"Equal and honest enforcement of all laws, a proper observation of a day of rest, and an orderly Sunday; modifications or repeal of laws unsupported by public opinion; no unjust sumptuary laws; no blue laws; recognition of the fundamental American principle of freedom of conscience; home rule in excise, as well as in other matters, within reasonable limitations established to protect the interests of temperance and morality, and an amendment of the excise and other laws by the Legislature of the State which shall permit each municipality expressing its sentiments by a popular vote of a majority of its citizens to determine within such proper legislative restrictions as shall be required by the interests of the entire State what may best suit its special necessities and conditions."

The Republicans, it will be remembered, had declared at their convention that they "favor the maintenance of the Sunday laws in the interest of labor and morality," and the press of New York and the country at large is now discussing the meaning and differences of these two planks. Republican organs characterize the Democratic utterance as evasive and insincere, while the Democratic press finds in it a tolerably explicit declaration for "local option" on the question of Sunday closing.

The other planks of the Democratic platform deal chiefly with national issues. President Cleveland's Administration is indorsed; free coinage of silver is opposed; the vigorous enforcement of the Monroe doctrine is advocated while "jingoism" is repudiated; the retirement of the greenbacks is favored, and all attempts to "meddle with the present reform tariff" are deplored.

Home Rule and Local Option.—"Out of the Saratoga declaration in favor of maintaining the present law prohibiting liquor-selling on Sunday everywhere in the State, and the declaration of the Syracuse convention in favor of the home rule and local-option principle, the issue emerges clearly. Everybody will know what it is and what it means.

"The Republican Party is pledged to maintain the present law, with its irritating effect where it is enforced and its corrupting effect where it is not enforced, and a legislature controlled by that party would not change it. The Democratic Party is pledged to a change in the law which will bring public opinion everywhere to its support, and allow the people of this and other municipalities to determine whether liquor may be sold on Sunday under reasonable restrictions. In order to secure such a change the Legislature must be under Democratic control.

"This is the issue presented by the action of the two conventions on the excise question, as it will be accepted throughout the State."—*The Times (Dem.)*, New York.

Issue Turns upon a Single Point.—"The issue turns upon this single point. It involves all there is of difference between Democracy and Republicanism. Democracy stands for personal liberty and for home rule; Republicanism stands for arbitrary and Puritanical government from the outside, for the denial of personal liberty and for the government of municipalities by powers out of sympathy with their needs and conditions.

"The question for voters to determine this year is whether citizens shall be free or subject to other men's wills, and whether the people of each locality shall be allowed to regulate their customs according to their own needs, or shall have their daily lives prescribed for them by a hypocritical rural majority in the Legislature who know little and care less for the conditions of city life, but who think it politically advantageous to themselves to pose as champions of 'the American Sabbath.'"—*The World (Dem.)*, New York.

A Dodge and Straddle.—"The convention might have met the Sunday excise issue with credit and success by a two-line declaration in favor of local option, which would have left no room for doubt or dispute as to where the party stands on the vital principle of popular government and personal liberty. But instead of that the issue is practically straddled or dodged by a long and loose rigmarole of words which may mean anything or

nothing, or one thing in one place and the very opposite in another.

"The resolution declares for home rule and local option, but with elastic, ambiguous riders, whose purpose is obvious. The home rule to which it commits the party is home rule 'within reasonable limitations, established to protect the interests of temperance and morality.' The local option is local option of a city to determine 'within such proper legislative restrictions as shall be required by the interests of the entire State what may best suit its special necessities and conditions.' Just what that means or doesn't mean is hard to tell. It is obviously, however, home rule and local option with a very strong and convenient string."—*The Herald (Ind.)*, New York.

The Old Game of Duplicity.—"The Democratic declaration on the excise question is in language vague, complicated, and inconsistent with itself. In substance it conveys to the disorderly classes and the advocates of peculiar privileges for the saloons an assurance which will answer their purpose, tho they would have liked it stated in more specific terms.

"It is the same old Democratic game of hypocrisy and double-dealing. The big leaders from the cities did not dare to run the risk of being frank, and so achieving a certain kind and measure of respectability; the little leaders from the country were equally timorous on the other side of the question, and the result is a trick of which, we believe, a host of Democratic voters will be ashamed. It is not a good year for cowardice. There never was a good year for cowardice, and there never will be."—*The Tribune (Rep.)*, New York.

Means Nothing or Too Much.—"In the panic of its flight from the wrath to come of a people whose institutions it had ridiculed, and whose very Constitution it had assailed, the Democratic Party has announced a proposition for the abolition of the New York Legislature by the creation of a permanent urban referendum.

"It has, in fact, proposed that all laws—those, for instance, regulating the ownership of property as in the registration and acknowledgment of deeds and the lien of judgments; those regulating marriage as in the causes for divorce; those regulating commercial contracts as in the liability of the indorsers of a note—shall be submitted to a popular vote. . . .

"If 'excise and other laws' does not mean every law on the statute book which any man or set of men desires to be amended it means nothing. We presume that it means nothing, and is meant to mean nothing, for the reason that the brewers, who control the party on this issue, do not want a local-option law, for the simple reason that local option has meant partial prohibition by counties and in practise wherever it has been applied—notably in New Jersey."—*The Press (Rep.)*, New York.

A Step Toward Sunday Liquor.—"The Democratic platform declares for local option, a square repudiation of the old-time veto on Sunday liquor-selling, and a declaration for licenses to all communities that may demand them under certain conditions. To our mind, it would have been much better to maintain the traditional Democratic principle of a uniform excise law, and the idea that so vital a question is inseparable from the authority of the State; but local option is necessarily a step toward the general reversal of the present system, and sooner or later that must be reversed in favor of the freer customs of individual liberty."—*The Sun (Dem.)*, New York.

"The Democrats have tried to gain a point on the Republicans by drawing a resolution which would put them on the Sunday-observance side in the country and on the local-option side in the city, and to persons below the ordinary level of intelligence their



SEEN THROUGH A GLASS DARKLY.

—*Morning Advertiser*, New York.

hodge-podge may be read in those two ways, according to personal taste and bias. It is delightful to read after it a 'scathing' denunciation of the Republicans for 'hypocrisy and dishonesty' on the excise issue designed to 'deceive the people.'—*The Evening Post (Ind.)*, New York.

"The Sunday plank of the platform leaves much to be desired in the point of clearness, but, on the whole, it will be satisfactory to the friends of personal liberty. They will recognize that energetic support of the Democratic State and Legislative candidates is the only means by which they can make a vigorous assault upon the Republican Party."—*The Staats-Zeitung (Ind.)*, New York.

"The excise plank is the most profuse of the declarations, and in stilted words its declarations are made, with contradictory and confusing terms. The essence of this plank is home rule and local option, each municipality to settle for itself its excise regulations, but to be amenable to undefined legislative restrictions. This feature of the platform was the most troublesome, and its expressions have been guarded under the fear and apprehension that it would prove a two-edged sword."—*The Journal (Rep.)*, Syracuse.

"The platform meets to the full the popular expectation. Instead of shrinking, like the platform of our opponents before Warner Miller put his foot into it, from touching the live issues of the day, the Democratic platform meets every question boldly and courageously. . . . The delicate excise question is handled admirably, and in such a way as, while attracting thousands of votes, will not drive away from our ranks other thousands."—*The News (Dem.)*, Syracuse.

"The Democratic platform stands for personal liberty, which means license to sell or buy beer and other drinks, protected and regulated by such laws as are passed in the localities affected, in accordance with the system known as local option."—*The Press (Ind.)*, Utica.

"It pledges the party to nothing. It pledges a Democratic legislature to nothing. What a Democratic legislature would do can be judged by what Democratic legislatures have done. To the Democratic Party the present excise law is due. It was enacted by direction of the boss who shaped the excise 'plank' adopted at Syracuse, and under Tammany administration represents his ideal. This plank means an open Sunday, 'personal liberty' to commit crime."—*The Herald (Rep.)*, Utica.

"The decadence of the Democratic Party is now exhibited more completely than in the platform adopted at Syracuse. The document is a piece of incongruous patchwork. . . . The excise plank of the platform is a mosaic in which all shades of opinion appear. As Tammany would like the restoration of its opportunities for blackmail, the squint of the declaration is toward local option in excise and other matters, not specifically named."—*The Democrat and Chronicle (Rep.)*, Rochester.

"Each municipality should determine the excise restrictions which it prefers, those restrictions of course not conflicting with State laws making reasonable regulations to protect the interests of temperance and morality. Thus the municipalities would de-

cide what they wanted. The decision would have some force and the regulations would not be ignored. The people of a municipality are as competent to regulate excise matters as they are to carry on other branches of city government."—*The Sentinel (Dem.)*, Rome.

"So simple is the issue that voters can not fail to understand it, and hypocritical attempts to becloud it by Republicans who are afraid to face the music can result only in emphasizing the integrity and fairness of the Democratic position. It is a position that can not be open to the objection of fair-minded people anywhere, and if the ground be not shifted and the Democrats persist in their determination to make the excise question the controlling one of the canvass they will, in view of the unfortunate attitude of their opponents, have on their side the better of the argument and the better of the principle involved."—*The Eagle (Dem.)*, Brooklyn.

TO FREE IRELAND BY FORCE.

A NEW Irish organization, which has for its avowed object the establishment of an independent Irish republic by physical force, has been formed at Chicago. The Irish National Convention which met there last week repudiated the parliamentary policy of the Irish representatives in the British House of Commons and adopted a new plan of campaign which resembles that of the old Fenian Brotherhood. Irish-Americans are asked to pledge themselves to aid in the liberation of Ireland by all means "consistent with the laws and usages of civilized nations." Irish military companies are to be formed "in order to foster and preserve the military spirit of the Irish race, and to be prepared for action in the hour of England's difficulty." In the resolutions unanimously and enthusiastically adopted by the convention, a review of the struggle for Home Rule is concluded as follows:

"It has become evident, after many years of earnest endeavor to obtain a measure of independence from the English Government by peaceful agitation, that appeals to reason and for justice are futile. It is left, therefore, for the men of the Irish race of proclaim again the truth recorded by all history, that the liberties of a people and the independence of a nation can not be achieved by debate, but must be won upon the field of battle, and we declare our belief that the men of Ireland, who are being driven into exile or into the graves of serfs in their native land by the English misgovernment, are entitled by the laws of God and man to use every means in their power to drive from their country the tyrant and usurper, and we believe that Ireland has the right to make England's difficulty her opportunity, and to use all possible means to create that difficulty."

The English press, according to cable reports, derides this new physical force movement, but the Irish papers seem to welcome it. *United Ireland*, Dublin, rejoices "that Irishmen have not abandoned the idea of using force to secure justice," and believes that "they will have to put this idea into practise some day." We append some American comments:

Successful Insurrection Improbable.—"It is natural, and therefore it is right, that Irishmen in America should sympathize with Irishmen in Ireland. . . . If ever it shall be possible that the people of Ireland can form themselves into a republic, an early and cordial recognition of the new power will be accorded by the United States. But that such a consummation can be reached by way of insurrection in Ireland does not at present seem possible."

"Were Britain at war with some great power of Europe the independence of Ireland might become an accomplished fact, but in time of European peace can not be counted among the probabilities. Dozens of Irish insurrections or rebellions have come to a disastrous ending, and have brought ruin and death to households and to communities. The part that Irish agitators in America have played in such movements has not, as a rule, been creditable to them. Honest enthusiasts have been duped by wily tricksters, and money painfully earned by laborious Irish men and Irish girls in America, and cheerfully contributed by them to 'the cause of emancipation,' has been squandered in prodigal and profitless speculation by so-called leaders, or has been used by



THE ELEPHANT: "Oh, dig my grave both wide and deep, wide and deep."
—*Evening Telegram*, New York.

them to advance their political fortunes. The American people are not at the present time disposed to favor a reincarnation of the 'Triangle' of the Clan-na-Gael.

"Besides which, this country is at peace with Great Britain, and is bound by law and by honor to suppress any body of men that organizes with intent to evade any province of Great Britain, or to furnish arms or munitions of war to any body of insurgents."—*The Inter Ocean, Chicago.*

No Theme for Laughter.—"The plans of the Irish National Alliance may be foredoomed to failure, and the efforts for their execution may impose great suffering upon the Irish people, but no brave man will find a theme for laughter in the indomitable spirit which refuses to remain quiescent under wrong, and which enters on a struggle for freedom, however desperate, sooner than renounce the dream of independence.

"Will the Nationalist factions in Parliament be weakened by the revival of a physical force party among Irish-Americans? That is a question which the future only can determine, for the answer depends upon the attitude which such men as Mr. Justin McCarthy, Mr. Healy, and Mr. John E. Redmond shall assume toward the new organization; upon the direction which the development of the new program shall take in Ireland and England, and upon the reprisals which the Unionist Government may hold itself justified in inflicting. The necessity of renewing the application of the Crimes act may convince some of the Unionists themselves that Mr. Gladstone was right when he declared that a peaceful administration of Ireland was for any long time impossible under the Act of Union. In that event the friends of repeal might be strengthened by the cumulative proof that in dealing with the Irish people there is no alternative to brute force, except the concession of self-government."—*The Sun, New York.*

"Those Irish patriots who from the coign of vantage and safety of the United States are talking of a resort to physical force to secure Home Rule for Ireland, are foolish leaders of the credulous. The only hope for Ireland lies in the conversion of British public opinion to a recognition of the justice of Ireland's claim. Whatever else the English may be they are not timid and threats of force will not frighten them; nor will the adoption by a few fanatics of the dynamite policy. Ireland can not be freed by force of arms against the determination of the rest of the United Kingdom, but it may gain much by arguments as soon as it sends to Parliament men whose ability and character command the respectful attention of their English and Scotch colleagues."—*The Transcript, Boston.*

"To say the least, the end proposed at the Chicago convention is ambitious. Its success would involve patient organization, long waiting, and the expenditure of treasure, if it did not require harsher means, and it may be a question whether the end could be reached without actual war. Irish autonomy, like Welsh, Scotch, and English autonomy, will come in time by peaceful parliamentary action; but the outcome of the Fenian movement proved that it could not be forced upon Great Britain at the point of the revolver."—*The Herald, Baltimore.*

"Complications are thickening about Great Britain, and there is a possibility that she may become embroiled with France and Russia, and possibly other powers. A general war in Europe, which has been so long predicted without materializing, is still a possibility, and what opportunities that might afford no one can foresee. There might be a chance, in such an event, for the friends of Irish independence to cooperate with the enemies of England and make the liberation of Ireland a condition of the treaty of peace. This possibility, is however, rather remote, and can not be said to present a very hopeful aspect."—*The Courier-Journal, Louisville.*

"No sane man will dispute that the employment of the dynamiter or the assassin as a means of bringing England to terms would result in a betterment of the condition of the people of Ireland. Instead of lightening the yoke, it would make it heavier. Instead of bringing about a conciliatory English policy, it would provoke retaliation. The strength of the Home Rule movement in England would be broken almost irretrievably and friends changed to bitter and relentless enemies in the twinkling of an eye."—*The Times, Kansas City.*

THE American drama waits breathlessly to know whether Texas is going to permit Tragedians Corbett and Fitzsimmons to run the risk of losing each other to the stage.—*The Star, Washington.*

REFORM OF THE CONSULAR SERVICE.

COMPLAINTS of the quality of our consular service have been so common and frequent that there is general satisfaction with the order promulgated last week by President Cleveland placing more than one half of our consuls under a modified civil-service rule. Hereafter all consular officers receiving salaries higher than \$1,000 and lower than \$2,500 are to be subjected to certain tests of fitness. Regular examinations will be taken by all applicants who have not otherwise demonstrated peculiar fitness for the office by service in the State Department. Secretary Olney is understood to have recommended and urged the reform. Attempts to secure legislation on the subject of consular reform have repeatedly failed in Congress, and this act of the President proposes to deal with more than half of the service by executive authority alone. In commending the reform, *The New York Tribune* (Rep.) says:

"It is the humiliating truth that not a few of our consular representatives have so conducted themselves as to cause open scandal in foreign lands and to bring disgrace upon the flag they were sent to protect and serve.

"In perhaps the majority of cases they are handicapped at first by lack of experience and special knowledge of their duties; and when, after a few years of hard work and study, they have fitted themselves to do the best possible service to their Government and to their countrymen, they are removed and sent to shift for themselves and other novices are put into their places. A natural result is that really good men are reluctant to take such offices.

"The permanence of the British foreign service is one of the principal causes of Great Britain's commercial preeminence, and we doubt not that American commercial interests have suffered much because of the lack of that quality in our consular force. Nor is that the only ill result. This changefulness of consular representation, as well as its oftentimes inferior character, leads other powers to think more lightly of this nation as a whole. However a nation's domestic politics may vary, the promotion of its foreign commercial interests should be continuous and consistent, and to that end nothing would much more conduce than personal stability in its staff of consular representatives abroad. . . .

"What is now needed is to proceed to such further reforms as will make that service comparable in permanence and efficiency with the army and navy. It should be made worth while for a young man to fit himself for it as he would for any honorable profession, and to enter it with the idea of devoting his life to it. By taking such men into its employment, and keeping them permanently there, with such promotions from rank to rank as their achievements and experience warrant, the nation would in time get a staff of foreign commercial representatives as far superior to the present as an army of veteran regulars is to one of raw volunteers."

It has been intimated that the order is merely a device to protect the President's appointees against removals by a Republican administration. Upon this point, *The Chicago Times-Herald* (Ind.) says:

"The public will not be concerned about the motives that lie behind the President's action in extending the civil-service system to the consulships. The thing that interests the public most is the fact that a very important branch of the public service has been raised above the peculations of cheap spoilsmen who seek through the President to use the consular positions to reward party servitude. . . . Under the new order there is reason to believe that the consular service will be elevated in dignity, tone, and general efficiency."

Prize-Fighting in Texas.—Governor Culberson, of Texas, has called a special session of the Legislature to pass a law against prize-fighting. The present laws on the subject are in such a chaotic condition that Governor Culberson has found himself powerless to prevent the proposed Corbett-Fitzsimmons fight in any other way. He is estopped from suppressing it under the common law by the fact that the State has a special statute for the licensing of such exhibitions, and that there is a conflict of judicial opinion as to whether this statute is still in force. The people of Texas, it is reported, wish the fight to take place, but the governor is determined to prevent "this affront to the moral sense and enlightened progress" of the State.

BOOKER T. WASHINGTON ON THE NEGRO'S PROGRESS.

THE feature which dwarfed all other proceedings at the opening of the Atlanta Fair into insignificance seems to have been the notable address delivered by Prof. Booker T. Washington, whom the press calls the Moses of the negro race. The speech is characterized as epoch-making and is warmly indorsed throughout the country. Mr. Clark Howell, editor of *The Atlanta Constitution*, not only



BOOKER T. WASHINGTON.

thinks the speech highly significant, but commends it to all as "a platform upon which the whites and the blacks can stand with full justice to each." The gist of the address is contained in the following passages:

"Ignorant and inexperienced, it is not strange that in the first three years of our new life we began at the top instead of the bottom; that the seat in Congress or the State Legislature was more sought than real estate or industrial skill; that the political convention or stump speaking had more attractions than starting a dairy farm or truck garden. There is no defense or

security for any of us except in the highest intelligence and development of all. . . .

"The wisest among my race understand that the agitation of questions of social equality is the extremest folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle, rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracized. It is right and important that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercise of these privileges. The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera-house."

Professor Washington called attention to the generous recognition accorded his race by the managers of the Fair, and declared that this recognition "would do more to cement the friendship of the two races than any occurrence since the dawn of negro freedom." With regard to the treatment of the negro in the South, Professor Washington further said that "when it comes to business pure and simple, it is in the South that the negro is given a man's chance in the commercial world," and that no enterprise can be successful in that section which does not enlist the interest and sympathy of the colored population.

Professor Washington is at the head of the Tuskegee Institute, an industrial school for negroes. He received his training at Hampton and founded the school with funds contributed chiefly by New England supporters. *The Age-Herald*, Birmingham, gives these details about the school conducted by Professor Washington:

"The Tuskegee, Ala., Normal and Industrial School for the colored race was established in 1881. General Marshall, of Boston, advanced \$8,000 with which to buy a plantation, and the State appropriated \$2,000 a year. Booker T. Washington, a young colored man from Virginia, was placed in charge. He put into practise those principles he elucidated in his speech at the opening of the Exposition, and the result has been a wonderful success. He believes in educating the colored race along industrial rather than literary lines. He knew that the colored youths were poor, and he arranged so that they could work out part of their tuition. The first school year began with one teacher and thirty pupils. The scholastic year just ended closed with sixty-six teachers and 959 pupils. The property of the school consists of

2,000 acres of land and forty buildings. The expenses of the pupils are about \$75 a year."

Following are some comments on the address:

The Real Negro Problem.—"In all respects it was the most remarkable address ever delivered by a colored man in America, for it was the first time that one of that race ever took so prominent a part in any great nation or international affair not of a political character. The speech stamps Booker T. Washington as a wise counselor and a safe leader.

"It was a very dignified and eloquent oration, and if it could reach the hearts and touch the minds of the colored people, it would undoubtedly accomplish great good.

"And yet it was an address leveled at the whites. It will reach these and will go far toward narrowing, if not solving, the great problem known as the negro question. There never was any problem in this question until certain Northern politicians insisted that the property and intelligence of the South should be placed in charge of those who had neither property, nor intelligence. This was a little too much of a good thing, and out of it has grown what is called the negro problem. Professor Washington solves it in a few terse words, and what he says ought to illuminate the minds of those Northern philanthropists who imagine that the political advancement of the negro meant his social advancement."—*The Constitution, Atlanta*.

One of the Great Men of the South.—"The New York Tribune of Thursday says:

"At Atlanta yesterday a negro was one of the chief orators at the opening of the Fair; and in South Carolina a constitutional convention is planning to degrade the negro to the brute level and keep him there. Look on this picture, and on this."

"The Tribune does not tell the truth. The South Carolina Constitutional Convention is not 'planning to degrade the negro to the brute level and keep him there.' It is planning to keep the control of this State in the hands of the white people, the people who represent its intelligence, property, and civilization; and it will try to do this without infringing upon any natural or acquired rights of the colored people.

"Booker Washington is one of the great men of the South. His skin is colored, but his head is sound and his heart is in the right place. . . .

"There is not one delegate in the South Carolina Constitutional Convention who would refuse the right of suffrage to Booker Washington—the convention is planning to keep the negro away from the polls until he is fit to vote. It is planning to establish such a standard for citizenship as will remove the danger of negro domination in South Carolina."—*The News and Courier, Charleston*.

The Great Yet Simple Solution.—"Intelligent and sympathetic observers have long been aware that it was through the silent and serious and steady work of the schools for the negroes that the solution of the race problem was coming, and not through the passions of politics, stirred and kept hot by tricky professional party managers for use in Presidential elections. Mr. Washington is no different from what he has been, he is saying no more than he and his backers have been saying for years. But he is a great revelation to those who have hitherto regarded the negro question as one simply calling for slangwhanging partizan and sectional abuse instead of philosophy, patience, and study. . . .

"It is to be noted that this wise leader of his race abates nothing of the ultimate claims of manhood and womanhood to social respect and privilege: he merely advises against pressing those claims until they can be backed up. Nobody, he says, in the subsequent dispatch to *The New York World* which that journal has besought from him as the man of the hour, can fail in respect to a negro who has half a million of dollars to lend. The rhodomontade of Southern negro-hunting politicians and the silly sentimental horror in Southern society of negro equality, all look very cheap and irrelevant in the presence of such an appeal to common sense as Booker T. Washington's. It is as simple as are all great solutions and discoveries when once made."—*The Transcript, Boston*.

"The inviting of Mr. Washington to make this address, which was wonderfully eloquent and remarkably broad in its views, does not show a revolution impending in the relations of the two races.

The best the negro can do is to work hard, spend little, get rich. This, more than anything else, will open the way to the best future. The negro who is bent on educating and enriching himself and his children will not concern himself much about the social inequality, but he will be able to enforce equality before the law through his growing influence."—*The Commercial Advertiser, New York.*

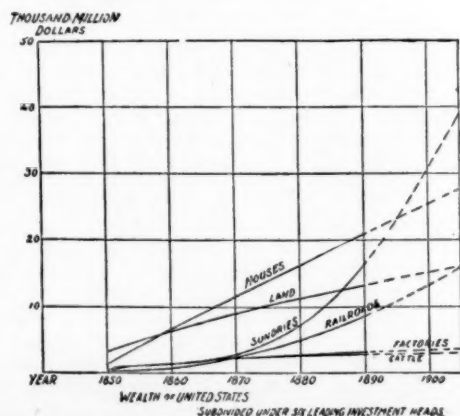
"As Professor Washington suggests, the first duty of the negro is to learn to work and to save—not merely to work as a common laborer, but to 'put brains and skill into the common occupations of life.' The sooner he comes to look upon himself as a great industrial and economical factor in American life, rather than a great political factor, the better it will be for him. To this end his education should be constantly directed."—*The Courier-Journal, Louisville.*

"One such man as Booker T. Washington is worth a thousand of such noisy, contentious, and mischief-making charlatans as one hears in this city, exploiting their offensive vanity and agitating foolish remedies for fancied ills. He is doing noble and splendid work for both races. Both races may well be proud of him."—*The Post, Washington.*

"The speech deserves every good thing said of it, because it is an exceedingly wise and able one, full of good sense and an appreciation of the root of the race problem. It was an appeal to the negroes to win advancement by deserving it, and to the whites to give their colored neighbors every opportunity to help themselves upward, and aid them in using these opportunities."—*The Republican, Springfield.*

AMERICA'S FUTURE IN THE LIGHT OF THE PAST.

THE wonderful economic progress of the United States during the past, to which the English statistician, Mr. Mulhall, lately directed attention, naturally encourages some speculation as to our rate and direction of advance in the immediate future. That many entertain pessimistic views concerning the fate of our farmers and wage-workers is very familiar knowledge, but whether their fears are well-grounded is a matter of considerable controversy. If it were possible to give a truly scientific answer to the question, it would clearly be to the general interest to have it settled finally whether we are to prosper or to decline. Prof. R. H. Thurston, of Cornell University, believes that the evidence relative to our past development enables us to draw accurate conclusions as to the future, and he points out some of these in an article in *The North American Review* (September). Using the data collected by Mr. Mulhall, Professor Thurston undertakes to show, by a number of curves and diagrams, the rate and direction of our material advance in the next few decades. Provided unforeseen catastrophes do not obstruct the stream of progress, he believes that, "given the curve representing the immediate past, the immediate future becomes knowable" with a high degree of certainty. We make room for one of Professor Thurston's diagrams. It shows the division of wealth into the principal forms of investment and the direction of its growth:



Explaining the curves, Professor Thurston says that our wealth in cattle grows slowly; that the amount of funds invested in manufacturing increases but gradually; that the growth in value of real property is steady and uniform, showing "how steadily and how rapidly the people are coming to possess comfortable homes and permanent residences"—the "foundation of all the material good in life;" and that our growing power is largely applied to the "sundries," which include the thousands of comforts and luxuries that render life worth living. The sundries curve is pointed out as the most striking by Professor Thurston. He says:

"It is this curve which best shows the trend of our modern progress in all material civilization. Our mills, our factories, our workshops of every kind are mainly engaged in supplying our people with the comforts and the luxuries of modern life, and in converting crudeness and barbarism into cultured civilization. Measured by this gage, we are fifty per cent. more comfortable than in 1880, sixteen times as comfortable as were our parents in 1850, and our children, in 1900 to 1910, will have twice as many luxuries and live twice as easy and comfortable lives, if they choose so to do, as do we to-day."

A study of other curves, relating to wages, per capita wealth, etc., leads Professor Thurston to the same conclusion—that within the next one or two generations the people will enjoy "such a life as only poets have hitherto dreamed of." In summing up, he says:

"A point has been reached at which the already enormous, and now rapidly growing, physical power of the world is being mainly directed, in civilized countries, and especially in the United States of North America, to the supply of comforts and luxuries to a people already, on the average, well cared for and insured against suffering and hardship.

"Very soon, and probably within another generation, the average citizen will possess comforts and luxuries, and enjoy the advantages of leisure for thought and study and intellectual growth, which are, to-day, the sole possession of those who are distinctively denominated rich. The nation may be expected to become a country of large and well-distributed wealth, and of, on the whole, well-to-do and contented people.

"The direct means and methods of progress are through the continual improvement of the arts and sciences, and the steady reduction of the proportion of working-power applied to the manufacture of the more perishable forms of wealth, and through the steady gain in the productiveness of that power as a result of improvements in modern machinery and of the introduction of new inventions."

National Irrigation Congress.—The proceedings at the fourth annual irrigation congress, recently held at Albuquerque, N. M., have attracted considerable attention. The attendance was large, and many States were represented. In the presidential address stress was laid on the fact the South is becoming an aggressive competitor of the West in the matter of attracting new population. "The time is ripe," said the address, "for a vast movement of population from crowded centers throughout the world. Colonization is the watchword of the hour, not only here, but everywhere. Colonization from all old countries to new is the price of domestic tranquillity and national expansion. In the United States this movement will flow either to the South or to the arid region of the West." A resolution was passed requesting the creation of a national commission to act under the authority of Congress. *The Kansas City Times* says: "The enthusiasm manifested in the congress at Albuquerque is a guaranty that the work of pushing the cause of irrigation will not be allowed to flag. With the establishment of irrigation in Western Kansas, Texas, Arizona, and New Mexico a new and great country will be created. The hardest effort should be put forth to secure the benefits of irrigation for all of these arid lands. Sure crops mean a cinch upon prosperity for the whole West. They mean the settlement of the country, the upbuilding of new towns and cities, the raising of more products and better ones; in short, the establishment of a Western commercial empire whose inhabitants shall be independent of any conditions prevailing in business affairs elsewhere. The cause of irrigation is the cause of the West and Southwest. Let the good work go on."

THE DRAIN OF FOREIGN TRAVEL.

IN connection with the problem of maintaining the gold reserve, a lively newspaper controversy has sprung up on the subject of foreign travel as a cause of gold exports and financial spasms. It is estimated that nearly \$250,000,000 is spent abroad annually by American tourists, and most of this amount is believed by some to have been taken out in gold. A correspondent of *The Evening Post* of this city claimed that the difficulty of keeping our currency at par with gold is largely due to this annual drain on our gold resources, and urged the formation of "anti-European tourist orders." In commenting upon this letter, the paper challenged both the alleged statistics and the inferences drawn from them, using this language:

"According to the custom-house accounts, only \$27,702,341 of gold found its way to Europe in the eight months ending August, 1895. How, then, did the European travelers take \$250,000,000? That our correspondent should talk such silly stuff shows the necessity, not for less, but more European travel. There should be a fund, like the French 'prix de Rome,' for our collegiate traveling scholarship, for the sending of such as he comfortably to Europe to study international exchange. Travelers' credits are met by the export of American commodities, not gold and silver, and American travelers simply consume abroad the products of their own country which they would otherwise consume at home. The curious reversion to Chinese usages which all moralists of our correspondent's school reveal is very interesting. They always want to restrain people of their liberty in some way—direct them what to read, what clothes to wear, and where to spend their summers, and where to carry their gold, and how to invest their money. The curious distrust of human nature which such people display is made the more curious by the fact that their trust in Congressional and Plattite nature is unbounded."

This reply is deemed unduly harsh by *The Springfield Republican*, which, while admitting that the amount spent abroad is greatly exaggerated, thinks that the financial effect of foreign travel deserves more serious consideration. It meets the argument of *The Evening Post* as follows:

"The export of commodities the past summer has not sufficed to pay for the nominal value of the imports, to say nothing of their higher real value and the cost of the freight. And they have been met also in part by sales of short exchange which remains to be covered probably by further gold exports. It is unquestionably true that our large tourist travel has heightened the difficulties of maintaining the gold reserve; and its exceptional size this summer did undoubtedly help largely to upset the calculations of the syndicate."

"Foreign travel considered in the larger aspect is of course an excellent thing for the country. It would be well if every adult person in the nation could visit Europe and other foreign parts once or twice at least in the course of a lifetime. Such travel broadens the individual's horizon, improves the mind, quickens the sympathies, and softens the prejudices. But a large efflux of tourists has a financial effect whose advantages or offsets are not immediately apparent. True, the debt incurred will in the long run be met by exports of commodities rather than specie. But if 100,000 Americans should start for Europe this month commodity exports would not immediately increase to meet the added obligation on the country. There would first be an outflow of gold sufficient to bring the prices of exportable commodities down to a point to increase correspondingly the European demand. And in the present delicate state of the national finances the piling up of such an added obligation can hardly be considered as helpful."

"Thus while the moral effects of continuous and heavy foreign travel must be considered as most advantageous to the country the economic effects are less assuredly so. It imposes a drain upon the country's income and capital for which there is no discernible economic compensation."

The Providence Journal also admits the effect of the drain upon national finances, but says that similar effects result from "many other things which it is entirely within the personal discretion of the individual to do or not to do." The same view is taken by *The Baltimore Sun*, which says:

"Much of the foreign travel of our people, moreover, is on business, or partly for business and partly for pleasure, and there is no way of interfering with unnecessary trips that would not obstruct such as are necessary. Every citizen, besides, should be unhampered in the exercise of his right to spend his money and his time as he pleases."

A tax on "world-trotting" is suggested by *The Interior*, a religious weekly in Chicago. It thinks that travel in America is more broadening and inspiring than European trips, and expresses itself as follows:

"That which elevates and broadens the mind is much larger and grander than any work of man. There is more of it in the narrow limits of Yellowstone National Park than in the whole of Europe taken together. There is more of it in the Yosemite than in all the Alps. People who have never seen Niagara go into factitious raptures over the little rivulet that trickles down in the so-called Bridal Veil at Interlaken. It is the proper thing. It is 'good form.'"

"Has any one noticed any remarkable improvement in the returned globe-trotter? Some, no doubt, come back with valuable mental acquisitions. What is most in evidence, however, is an English drawl, a passion for pugs, and a contempt for the wholesome thinking, living, and working, of Americans."

"We must expect that this fashion will pass as Americans acquire more sense, patriotism, and knowledge of their own country—that it will pass as liability to children's diseases become less with increasing maturity. But meantime it is doing our country immense harm. It is squandering our resources. It is hindering our progress in education, refinement, public improvements, and general prosperity. A hundred millions a year is a fearful drain. We can never be prosperous in the best sense, while it continues. What is the remedy? Our national treasury needs replenishing, and financiers and statesmen are looking about for additional sources of revenue. At the present proportion of European travel there is an item of ten millions of dollars per annum readily available. A tax of a hundred dollars a head upon excursionists to Europe is practicable and easily collected, and it would be as popular a tax as was ever levied. It would prevent many people from spending their money in a way and to an extent that they can ill afford."

TOPICS IN BRIEF.

THIS seems to be the Treasury motto:

"Bonds are devices of such frightful mien
That, to be hated need, but to be seen;
But seen too oft, familiar with your fate,
You issue gladly through the syndicate."

—*The Press, Philadelphia.*

POSSESSORS of hard-luck stories and calamity information will learn something to their advantage by placing themselves in correspondence with William McKinley.—*The Post, Washington.*

BY some strange oversight the Democratic platform neglected to indorse bloomers and big sleeves.—*The Press, New York.*

THE alleged fiction that Nero fiddled while Rome burned receives some corroboration when Cleveland can fish while Cuba is aflame.—*The Times, Washington.*

THE present is an era of discontent. The anxiety of Hawaii and Cuba to get annexed is exceeded only by that of Ireland to get disconnected.—*The Star, Washington.*

AMERICAN heiresses are gradually reforming the House of Lords.—*The Recorder, New York.*

"It's no use holdin' me to the grand jury," said the habitual criminal.

"Why not?" asked the justice.

"Cause I have been sent up twice before, an' public sentiment is agin a third term."—*The Post, Chicago.*

MORE EARLY HISTORY: "Yes, I see you're a new woman, Eve," said Adam, "but I'll take the risk. You haven't any past."—*The Tribune, Chicago.*

"WHICH stands the higher in your country, the politician or the literary man?" asked the visiting Englishman. "Oh," answered the careless native, "they are about even, I guess. One gets vindicated and the other gets syndicated."—*The Journal, Indianapolis.*

ENGLISH HOST: "You never saw Parliament in session before, did you, Miss Wildwest? You are surprised now, I dare say, to see the members sitting with their hats on? Fair American (in the visitors' gallery): "Yes, but I suppose they do that in order to have them handy when they want to talk through them, don't they?"—*The Tribune, Chicago.*

"YOU have a fine town here," said the visitor to the land-boomer. "You're right, sir; an' so healthy!" "Indeed? What's the death-rate?" "None at all, sir. We won't let 'em die here. Soon as the fever an' ague, an' measles, an' rheumatism, an' seven-year itch strikes 'em, we call a meetin' o' council an' make 'em move on!"—*The Constitution, Atlanta.*

LETTERS AND ART.

COLERIDGE'S ABANDONMENT OF POETRY.

ONE of the strangest things in the life of Samuel Taylor Coleridge is his abandonment of poetry for metaphysics and theology, for altho his poetic output was relatively small, it was rare and of unparalleled beauty. Besides, he was in truth the founder of a new school, and for the new principle which Wordsworth made his own he never failed to acknowledge indebtedness to Coleridge. The caption of this article does not promise explanation of the fact which it embodies. It is only used as indicating some following extracts from *The Atlantic's* review of the "Letters of Samuel Taylor Coleridge" as edited by his grandson, Ernest Hartley Coleridge. Why did Coleridge cease to write poetry when he had hardly reached the age of thirty? asks the reviewer, from whom we quote:

"Why did he stop singing, and betake himself to delving in the barren wastes of unintelligible metaphysical speculation? Such is the problem of Coleridge's life as so many of his literary critics have conceived it. His life has seemed to them to lack unity, as if his early years were separated from his later by a deep, impassable gulf, over which brood impenetrable mists. One of his latest biographers, Mr. Traill, has ventured once more to penetrate the thickets of his philosophical speculations, but finds the task empty and vain. Carlyle also sneered at the procreations of his philosophical moods, 'the strange centaurs, spectral Puseyisms, monstrous illusory hybrids, and ecclesiastical chimeras which now roam the earth in a very lamentable manner.' This has been, in the main, the estimate of Coleridge's career, that his life began with the rarest promise, and ended in failure, as if he were deserving our resentment for having done so little when he might have done so much, for raising great expectations only to disappoint them. Coleridge himself also appears to sanction such a judgment, for in his Ode on Dejection, which belongs to the border-line between the two periods of his life, he laments with his own peculiar pathos the loss of his poetic power:

'But now afflictions bow me down to earth:
Nor care I that they rob me of my mirth,
But oh, each visitation
Suspends what Nature gave me at my birth,
My shaping spirit of imagination.'

"In a letter written to Southey in 1802, in which he enclosed these lines, he adds this further comment: 'As to myself, all my poetic genius (if ever I really possessed any *genius*, and it was not rather a mere general aptitude of talent and quickness in imitation) is gone, and I have been fool enough to suffer deeply in my mind regretting the loss, which I attribute to my long and exceedingly severe metaphysical investigations, and these partly to ill health and partly to private afflictions, which rendered any subjects immediately connected with feeling a source of pain and disquiet to me.' . . .

"It may be true that ill health and poverty, domestic trials and the evils begotten by opium-eating, united to destroy that 'natural gladness of heart' with which he was by nature so richly endowed, and thus to weaken the springs of poetic creativeness. But even this strong combination of adverse circumstances does not quite explain the abandonment of poetry and the transition to metaphysics. If the poetic fire is genuine, it has vitality and is not easily extinguished. Milton wrote 'Paradise Lost' after he had become poor and old and blind, and when his domestic happiness had been torn into shreds and tatters; taking refuge in poetry from the ills of life, as Coleridge fled from poetry to metaphysics. Coleridge's judgment varied as to whether he were more of a poet or a philosopher. In one of his earlier letters he

remarks, 'I think too much for a poet;' and on Southey he also comments at the same time, 'He thinks too little for a great poet.' He thought that if he and Southey could have been rolled into one, it would have made an ideal combination."

We are reminded by the reviewer that it is not as a poet that Shelley describes Coleridge in his letter to Maria Gisborne, where he is enumerating the treasures to be found in London, but rather as the thinker and the sage:

"You will see Coleridge—he who sits obscure
In the exceeding luster, and the pure
Intense irradiation of a mind,
Which, with its own internal lightning blind,
Flags wearily through darkness and despair—
A cloud-encircled meteor of the air,
A hooded eagle among blinking owls."

Carlyle, too, discerned the true greatness of Coleridge. De Quincey studied him, analyzed and dissected him, in the conviction that he surpassed Milton in the richness and variety of his intellectual endowment. To quote again:

"The autobiography, the history of a soul, which is found in Coleridge's poetry was continued in other and many devious forms, but the thread of unity binds them together in an organic whole. His life stands for a spiritual process, in which was reproduced the intellectual and moral and religious experience of humanity on a vaster scale than by any other in this modern day. He explored the wide ocean of human thought, sounding it to its depth, and to this end his life ministered in all its strange and sad vicissitudes.

"The different phases of Coleridge's life have been summarized by Mr. Dykes Campbell, one of his latest biographers, in these beautiful words 'A brief dawn of unsurpassed promise and achievement: "a trouble" as of "clouds and weeping rain;" then a long summer evening's work, done by the setting sun's pathetic light. Such was Coleridge's day, the afterglow of which is still in the sky.'"

Among the attractions of the volumes in question are portraits of Coleridge which have hitherto been unknown. "But of all these portraits," says *The Atlantic*, "the most self-revealing, the real man, as we think, is given in the frontispiece of the second volume, in which may be read as in one concentrated glance the story of his career." This portrait we reproduce by courtesy of Messrs. Houghton, Mifflin & Co.



SAMUEL TAYLOR COLERIDGE.

THE SHADOW CAST BY SHAKESPEARE.

SOME thoughts expressed by Mr. Walter Raleigh in a review of the series of "The Tudor Translations," now being edited by Mr. W. E. Henley, are comprehensive and interestingly suggestive. We make brief quotation from the article, which appears in *The Fortnightly* for September, as follows:

"One of the best and most curious proofs of the supremacy of Shakespeare among English writers is to be found in the length and depth of the shadow that has been cast by his fame. There is hardly a writer in the century of his apparition but has suffered from the brightness of that neighborhood. The works of great Elizabethan and Jacobean dramatists were ransacked for a hundred years to illustrate Shakespeare's poorest jests, before they were edited for their proper merits. Beaumont and Fletcher may thank their mighty contemporary, and him alone, that their plays, for all the wit and romance that enlivens them, have remained a part of the scholar's furniture; the greater British public has its Shakespeare, and will none of them. The brave array of Caroline poets, Herrick and his company, long bore a twofold burden of neglect; they were not Shakespeare, and they were not of his

age. Only recently have they been securely reprinted. Backward the shadow lies deeper. Marlowe, Greene, Peele, and the rest, as dramatists and predecessors of Shakespeare, have had their full share of attention; but the whole mass of literature that went to the making of Shakespeare, the output especially of the earlier half of Elizabeth's reign, has, with this exception, been scarcely reprinted in modern days. So innocent and plenary has been the confidence of his countrymen in Shakespeare's thievery that they have trusted him to steal for them all that was good in English literature during the years of his up-bringing. It was an age of prose; Elizabethan prose, by a commonplace of criticism, is found wanting in the qualities of lucidity, balance, and precision; the most enthusiastic of the foragers among these forgotten works have been sworn to the service of poetry and bent on elucidating poetic origins; and hence it has come about that a noble tradition of English prose and a long line of works that glorified it have been left to the book-fancier and the British Museum."

CONCERNING NATURAL LITERARY GIFT.

TAKING the production of "Trilby" for his text—the sudden success achieved in fiction by a mature practitioner of another art—Mr. Brander Matthews contributes to *Harper's* for October an essay on "The Gift of Story-Telling," in which he says that irresistible as is Du Maurier's heroine, and however acceptable the tale of *Trilby's* misadventures may be as a reproduction of actual life, it is not a masterpiece of narrative art, and that it could easily be torn to pieces, as a story merely, were any critic hard-hearted enough for the task. Mr. Matthews credits the success of "Trilby" to its author's natural gift of story-telling—that "native faculty of narrative which the writer of fiction must needs have as a condition precedent to the practise of his craft, and without some small portion of which the conscious art of the most highly trained novelist is of no avail." Says Mr. Matthews:

"This gift of story-telling can exist independently of any other faculty. It may be all that its possessor has. He might be wholly without any of the qualifications of the literator; he might lack education and intelligence; he might have no knowledge of the world, no experience of life, and no insight into character; he might be devoid of style, and even of grammar—all these deficiencies are as nothing if only he have the gift of story-telling. Without that he may have all the other qualifications and still fail as a writer of fiction."

Further consideration of this point leads Mr. Matthews to make a threefold classification of successful actors—first, those who have the histrionic faculty and nothing else, as the great comedian Munden; second, those who are intelligent and who make their intelligence a substitute for the natural gift, as Macready; third, those few who, besides being born actors, are also men of intellect and character, as Garrick. A similar classification is made for all other artists—for painters, sculptors, architects, orators, poets, dramatists, etc. All are placed in three divisions—those with the special temperament, those with general ability, and the few who have both general ability and special temperament. Of the playwright Mr. Matthews says:

"Without the inborn dramaturgic faculty, the ablest man of letters finds himself absolutely at a loss. This dramaturgic faculty is wholly distinct from literary ability, and it sometimes is to be found in the possession of men having little or no tincture of literature. And this is why critics, trained to appreciate purely literary qualities, so often fail wholly to understand the success of a popular play, the literary defects of which are only too obvious; this is why they are so often forced to wonder at the failure of the brilliantly written comedy of a man of letters who happens to be without the dramatic temperament. It is the born playwright who has interested the broad public at all times; he has interested it none the less when he chanced also to have literature. As a substitute for the specific gift literary art was inadmissible, but as a supplement it was welcome. It is style

alone that survives; and so most of the plays of the past which had the widest popularity have sunk out of sight, and their makers' names are forgotten."

In this connection Ben Jonson and Shakespeare are, of course, cited. We now quote what Mr. Matthews says of the poet, and of several poets in particular:

"Just as one man succeeds in the theater because he is a born playwright, despite his deficiency in all other qualities, so another man wins his way as a poet because he is a born lyrist. If he have but the gift of song, we have no right to expect from him anything else. From a songster it is absurd to demand thought; if he but give us melody, that is enough. A poet may be a literary virtuoso of incomparable technic, like Théophile Gautier, for example—a surpassingly skilful artist in words, and quite incapable of anything fairly to be called an original thought. His verse may be a marvelous instrument for the reproduction of tones and tints and delicate shades of sensation and emotion, and he himself may have a small mind and a little soul. There are those who have proclaimed Wordsworth to be a thinker as well as a poet, but they would be daring indeed who should set up such a claim for Tennyson, than whom the literary history of England records no more accomplished master of the art of verse. Yet the last of the laureates eagerly assimilated much of the best thought of his time, and thus nourished his stanzas and gave them substance and solidity. But the French poet who was Tennyson's contemporary and rival was less receptive; it might almost be said that Victor Hugo was as impervious to thought as he was to humor. He was a singer of lyrics, a painter of pictures in rime; just a poet and nothing else."

Mr. Matthews observes that as we glance down the history of fiction we can readily pick out the names of novelists belonging to one and another of the three classes enumerated above, and he holds that the writer who has the gift of story-telling and nothing else, who has neither style nor humor nor the ability to create character, who is a spinner of yarns only, has no staying power, however great his immediate popularity may be, and drops into oblivion almost as soon as he ceases to produce. In calling the roll of the English novelists, Mr. Matthews assigns to Defoe the story-telling faculty in the highest degree, and but little else; to Swift the same faculty in equal degree, but many other things besides. Of Dickens, Thackeray, and George Eliot, the first was the true story-teller and the last had less of the faculty than any other famous writer of fiction.

LAX COLLEGIATE TEACHING OF ENGLISH.

DISGRACEFUL is a strong word, but, in the opinion of Professor Goodwin, of Harvard, it is a proper word to apply to conditions in his own and other similar institutions. "The college," he says, "must do something to redeem herself from disgrace," the disgrace being the paltry knowledge of the English language possessed by many of the students. Equally severe criticism is made, on the same point, of Uncle Sam's Military Academy at West Point, by the Board of Visitors for the year 1894. While highly commending the work of this institution in many respects, the Board's report laments the "lack of facility of expression" on the part of many of the cadets. The Committee on Discipline and Instruction were "painfully impressed" by the English examination, and recommended that more time be given to this language and its literature, only two hundred and ten hours being allotted to such study during the four years' course. The Visiting Committee on Composition and Rhetoric of Harvard University made similar criticism with respect to that institution in 1892 and again in 1894. Commenting on these facts, *The Public Ledger*, Philadelphia, says editorially:

"The responsibility for this regrettable state of affairs rests partly upon the colleges and universities, and partly upon the preparatory schools. The West Point Visiting Board recommend a more stringent English entrance examination, and if all the universities would insist upon this the preparatory schools would

give more attention to the subject. As long as it is assumed that the student has been well taught in English before he enters college, the preparatory schools will exploit foreign languages and the higher mathematics at the expense of English. The universities can not be expected to instruct students in the fundamental principles of the mother-tongue; but they can, and should, insist upon a searching examination in English when the student applies for admission."

It is stated that some of the Harvard authorities are disposed to place the greater share of the responsibility for the poor showing of students in English and other studies upon the preparatory schools. Professor Goodwin, of Harvard, while seeming to acknowledge the "disgrace" as quoted above, is not content to have the University bear it all. He writes:

"There is no conceivable justification for using the revenues of Harvard College or the time and strength of her instructors in the vain attempt to enlighten the Egyptian darkness in which no small portion of our undergraduates are sitting. The college must do something to redeem herself from disgrace, and to put the disgrace where it belongs."

The Public Ledger suggests that one should read between the lines of this quotation, as there are many academies in which English suffers no neglect. It then proceeds:

"If our secondary educational institutions fail to furnish a good English education they do a grievous wrong to their pupils, whatever may be their accomplishments in other respects. We would not minimize the importance of knowing some language other than our own. Indeed, it has been said with great force that nobody can be thoroughly grounded in his native tongue unless he has some knowledge of a foreign one; but the first duty of the academies is to teach our youth how to use the language of Milton and Shakespeare with propriety, if not with elegance. That there is great need for better English instruction in all our schools is quite evident. The ordinary vernacular of the street shows that plainly enough, and the youth who can write a flawless English letter of any length is an exception. Our tongue does not come to all of us in its purity like an inspiration. If we would learn its peculiarities and show its pitfalls we must make it the study of a lifetime and must lay a good foundation at a very early age."

Books of Life.—"The man who would get the ripest culture from books ought to read many, but there are a few books which he must read; among them, first and foremost, are the Bible, and the works of Homer, Dante, Shakespeare, and Goethe. These are the supreme books of life as distinguished from the books of knowledge and skill. They hold their places because they combine in the highest degree vitality, truth, power, and beauty. They are the central reservoirs into which the rivulets of individual experience over a vast surface have been gathered; they are the most complete revelations of what life has brought and has been to the leading races; they bring us into contact with the heart and soul of humanity. They not only convey information and, rightly used, impart discipline, but they transmit life. There is a vitality in them which passes on into the nature which is open to receive it. They have again and again inspired intellectual monuments on a wide scale, as they are constantly recreating individual ideals and aims. Whatever view may be held of the authority of the Bible, it is agreed that its power as literature has been incalculable by reason of the depth of life which it sounds and the range of life which it compasses. There is power enough in it to revive a decaying age or give a new data and a fresh impulse to a race which has parted with its creative energy. The reappearance of the New Testament in Greek, after the long reign of the Vulgate, contributed mightily to that renewal and revival of life which we call the Reformation; while its translation into the modern languages liberated a moral and intellectual force of which no adequate measurement can be made. In like manner, tho in lesser degree, the 'Iliad' and 'Odyssey,' the 'Divine Comedy,' the plays of Shakespeare and 'Faust' have set new movements in motion and have enriched and enlarged the lives of races."—*Hamilton W. Mabie, in The Literary Bulletin.*

THE FOUNDER OF ECONOMIC SCIENCE.

SUCH is the designation which all the cyclopedias award to Adam Smith. Buckle declared that his "Wealth of Nations" is, in its ultimate results, "probably the most important book that ever has been written." *The Saturday Review* likens it to a bible of political economy, for the reason that "every one finds texts in it to sup-

port his own particular creed." Mr. John Rae has published a new "Life of Adam Smith," which leads that journal to say, "Henceforth there is only one 'Life of Adam Smith.'" It continues its notice of the book and its subject as follows:

"Of Smith's personality we get a very pleasing impression. Tassie's medallion gives us the slightly aquiline nose, firm mouth and chin, full forehead. Kay's portrait shows the erect figure, full but not corpulent, the large gray or light-blue eyes 'beaming with inexpressible benignity.' A very noticeable man he must have been in the streets of Edinburgh, as he walked to his custom-house duties in light linen coat, knee-breeches, and white silk stockings; he held his cane by the middle on his right shoulder as a soldier carries his musket; his head swayed from side to side as he walked; his lips moved all the while and smiled in rapt conversation with invisible companions. . . . It was Adam Smith's own principle—as it was also Scott's—that 'there is nothing too frivolous to be learned about a great man,' and we are grateful to Mr. Rae for his full account of such traits as his deep love for his mother, his strange fits of absence of mind, his decisive professorial manner—'rather lecturing than talk'—his rash judgments of character and placid retractations. Not least characteristic is the hint of the French marquise who set her heart upon making a conquest of the great economist, and whom he 'could not abide.'

"For one thing we may perhaps be thankful: that circumstances did not permit Adam Smith to remain a professor either of literature or of ethics. 'He was the worst critic,' said Wordsworth, 'David Hume excepted, that Scotland, a soil to which this sort of weed seems natural, has produced.' He thought Dryden a greater poet than Shakespeare. He disliked the 'homely style which some think fit to call the language of nature,' saying, in condemnation of 'Percy's Reliques,' 'it is the duty of a poet to write like a gentleman,' and he thought blank verse only an evidence of laziness or inability to rime. 'They do well to call it blank, for blank it is. I myself even, who never could find a single rime in my life, could make blank verse as fast as I could speak.' His principle of literary excellence, indeed, was that beauty is always in proportion to the difficulty overcome. Hence his admiration of Swift as a great master of the poetic art, tho a verse came from him, as he himself said, like a guinea. . . .

"Various readers will find various things to admire in this most interesting 'Life.' The Scot will be most delighted with the bright sketches of Edinburgh society, or the graphic tho short account of Glasgow in Adam Smith's day. Of special interest, perhaps, is the picture of the little university where Adam Smith taught, with its three hundred students, its quarrelsome bustling senate, its manifold activity: James Watt's workshop in one corner of the ancient building, and Foulis's press in another; its Academy of Design, the first in Great Britain: its projected 'Academy of Dancing, Fencing, and Riding.' The university reformer—a large class nowadays—will find keen delight in read-



ADAM SMITH.
(From an old print.)

ing Adam Smith's extension of free trade even to the selling of degrees, and will have much to quote from his denunciation of Oxford and his advocacy of the payment of teachers by fees."

THOMAS HARDY UNDER FIRE.

THE critical pen of *The Basis* touches upon Thomas Hardy's fictional work. Speaking of "Tess of d'Urbervilles," the writer says that "despite its merits and popularity, it is not to be denied that the book is unnecessarily nasty," and adds:

"Like some of Zola's work it has, perhaps, the excuse that the life it is intended to depict is so depraved that nastiness is essential to its portrayal. It is to be observed, however, that nearly all the work of this author is strongly tinged with erotic details which seem to be used especially to attract the unbalanced reader. They may be true; so no doubt are Zola's most highly colored works; so probably is the testimony in which trials based on tainted domesticity, which horrify the best and attract and taint the weakest natures. The question is not one of verisimilitude, but of the use of nastiness as a public attraction, an advertisement to enhance the sale of a book."

Referring to the fact that Mr. Hardy is said to have stated that "Hearts Insurgent," now running in *Harper's*, has been so clipped and pruned to meet the demands of "magazine morality" as to be of little value as a work of art until it appears in book-form, the writer says:

"This statement, industriously repeated, will no doubt insure a large sale for the book and is in itself the key to the predominance of the nude in art and the nasty in fiction; both sell—pictures of naked women and delineations of erotic incident have a distinct market value. Realism has ripened into its natural fruitage—rottenness. The salacious taste has broken over bounds in art, in literature, and on the stage. The suggestion of indecency has come to be regarded as the highest art. Sensuality is fostered by the most open and shameless display and most highly colored delineations on the flimsy plea that they are true, as if all the details of vice were not true in the same sense. Nudity is not of necessity vicious or suggestive. It is only conscious, unnatural, and unnecessary nudity that shocks or corrupts. Nudity for the sake of nudity and the delineation of erotic desire as an appeal to sensuousness are simply nastiness, and debase the artist and the author into panders who debauch the public sentiment for the sake of gain."

OBNOXIOUS OVER-EMPHASIS IN CRITICISM.

A LATE number of *The Idler* contains an ingenious little article on "Over-Emphasis," the keynote of which is taken up and prolonged by *The Spectator*, which says that this is in truth the age of over-emphasis, and that "we are thought half-hearted and insincere if we do not shout and stamp and scream and tear our passion to tatters, whether it concerns pictures or novels, men or cities." He writer says:

"It is the same thing in literature. A man can not produce a good historical study or a readable novel without those who admire him talking about Gibbon and Thackeray. To do less is to incur the reproach of jealousy and grudgingness in the matter of praise. When we attack over-emphasis, it must be understood, however, that we are not making a plea for hedging criticism. We have no sympathy with the critics either of deeds or words who always play for safety, and seem to think that the only wise rule is to assume that all that is worth saying or doing has been done already, and can never be done again. We are by no means of Sir Thomas Browne's opinion when he said, 'It is too late to be ambitious.' Instead of objecting to criticism which is unconventional in the matter of praise or blame, and when it praises, praises fully, we approve of it most heartily. What we object to is the praise or blame, as the case may be, being over-italicized, scored under with five lines of red ink, and a large hand put to point in the margin. In other words, we like to see praise adequately bestowed, but we like it spoken, not screamed. If the critic thinks a modern sonnet as fine as anything in Milton or

Wordsworth, let him say so straight out, but do not let him take the idea and emphasize it by worrying it as a dog worries a bone. There is no occasion for saying in twenty different tones of voice that a poet is a great poet, and making each tone higher and shriller than the other. To do that is only to take away from the effect intended to be produced. Here, in truth, is the great objection to over-emphasis. It defeats its own ends. 'Methinks the lady doth protest too much.' That is a thought that is certain to rise in men's minds when they are brought face to face with over-emphasis. Over-emphasis always suggests that there is either something insincere in the mind of the man who uses it or else that he has a very weak case."

NOTES.

THE manuscript of "Poems by Two Brothers" (Alfred and Charles Tennyson), which was published by the Jacksons, is still in the possession of the Jackson family. It is said that Tennyson never saw this manuscript after he and his brother parted with it. From a printer's point of view, the copy is decidedly poor. Not only is it backed, but several pages are disfigured by rude schoolboy sketches, while the corrections are numerous and not neatly made. On some pages whole verses have been struck out by heavy black lines radiating in all directions. There is considerable "over-running," and as many verses as possible are crushed into each page. Evidently the young Tennysons were not too well supplied with paper. Sometimes the lines are written both downward and crosswise, and on one small folio the ingenious writer has managed to crowd in no fewer than ninety-one lines, or the whole of the poem, "Remorse" and a six-line verse of the preceding poem. The credit of this remarkable achievement is supposed to belong to Alfred.

In a brief notice of Julien Gordon's (Mrs. Van Rensselaer Cruger) "Poppea," *The Athenæum* says: "Mrs. Cruger, like so many American writers of her sex, has no conception of the necessity of conciseness and strict relevancy in telling a story. Her heroine *Poppea* develops a love for the rather poor-spirited hero which glorifies her in spite of the artistic shortcomings of the book, but she would gain immensely if a great deal of the detail about her life and surroundings were indicated instead of being described at length. Still, after due deduction made for this fault, which is no mean one, and for the author's rather verbose and florid descriptions, the worthy subject gives a very vivid interest to the book."

THE mother and eldest sister of Mr. J. M. Barrie, who were recently laid side by side in the cemetery on the hill overlooking Kirriemuir, were, it is authoritatively announced, the originals of *Jess* and *Lecky* in "A Window in Thrums." "Once again, as it happens," says *The Edinburgh Dispatch*, in commenting on the fact, "we find that fact is stranger, even in its pathos, than fiction. For touching the closing chapters of life were as devised for *Jess* and *Lecky* by the novelist who has made them ours, the actual circumstances of their death are more touching and tender still. The daughter, slowly dying on her feet, nursed the mother till she could nurse no more; and the mother, needing no more nursing, died, not knowing, perhaps scarcely even suspecting, that her daughter had but a few hours gone before her out of this world into the next. Even here they hardly said good-by."

"WHEN George Bancroft died," says *The Chicago Herald*, "his almost priceless manuscripts, the collection of many years, were offered to Congress at an appraised price of \$75,000. The National Legislature, with the thoughtlessness and folly that have characterized it in all its dealings about original papers that go to make up our authentic history, haggled over the matter and finally refused the offer. Thereupon the Lenox Library, of New York, eagerly jumped at the collection and paid \$10,000 more than the price which Congress had refused to pay. Hence these manuscripts will be preserved for scholars and students, but what a pitiful thing it is on the part of our Government to refuse to purchase such documents for the future historian! The British Government spares neither pains nor expense to obtain anything that even in the most casual way illustrates British history. What we possess, either in the State Department or in the National Library, we have obtained more by good luck than good management."

THE "Baconian craze" can hardly be said to be extinct, since three new books inspired by it are announced—two of them by lawyers: Mr. T. S. E. Dixon, of Chicago ("Francis Bacon and his Shakespeare," The Sargent Publishing Co.), and the other by Judge Stotsenberg, of Indianapolis. The third is a recent German work, a translation of which is promised by Mr. Henry Brett. The aim of Mr. Dixon's work is stated to be "to present, in a critical exposition, the data (almost wholly new) whose consideration has convinced him of Bacon's authorship of the plays. The hypothesis is also given a crucial test in a novel and striking interpretation of the play of 'Julius Caesar,' under the illumination afforded by Bacon's acknowledged writings."—*The Dial*.

ANCIENT clocks and watches often have interesting histories, but few have probably gone through stranger vicissitudes than that which was the other day brought up from the bottom of the sea when the port of Swinemünde was dragged. The large clock is perfectly well preserved, and has a marvellous chime. It bears on its face the inscription, "O REX GLE. XTE. VENI CV. PACE," which, translated, is "O Christ, King of glory, come with thy peace." Two human figures are carved on the clock, one presumably representing St. Nicholas and the other St. Catherine. It is supposed that in the Thirty Years' War (1618-48) this clock fell into the hands of the soldiers of Gustavus Adolphus, and that the barge in which they sailed was wrecked and went to the bottom.—*The Westminster Gazette*.

SCIENCE.

MICROBES ON MONEY.

THAT "filthy lucre" is often filthy in a material as well as a figurative sense is unfortunately too true. Biologists have for several years made us familiar with the fact that currency of all kinds—the "noble" gold and silver as well as the "base" copper and paper money—are apt to be contaminated in all sorts of ways and may be active as carriers of disease. Some recent experiments, however, made in the military hospital at Algiers throw new and interesting light on the matter. These experiments are described in the *Revue d'Hygiène*, and an abstract appears in *The Lancet* (London, September 14), from which we quote below:

"Dr. H. Vincent explains that money is specially liable to be contaminated by saliva, pus, pathological secretions, dust, and the morbid germs that may be found in dirty pockets or on dirty fingers. He does not think, however, that evidence of this danger can be easily obtained by placing dirty coins in culture broth. The investigations at the Dey Hospital were conducted in a different manner. A piece of cotton-wool about the size of a pea was dipped in water and sterilized. Pieces of wool thus prepared were seized with pincers that had been held in a flame and were gently passed over the coin to be examined. The pieces of wool were then placed in culture broths and kept in a temperature of 35° C. The product, which soon contained various micro-organisms, was sown anew in gelatin plaques so as to isolate the bacteria. In other cases it was inoculated in doses varying from one to five cubic centimeters in the blood or under the skin of rabbits, guinea-pigs, and white rats. A lengthy description of the methods employed and the results obtained is given. The number of bacteria found on the surface of coins varied very considerably—on silver and gold from 460 to 3,500, and on copper a still larger number. To destroy many of the non-pathogenic microbes some experiments were made at a temperature of 37° C. The injection of mixed cultures from coins only produced death or serious results in about one out of every ten inoculations. Death was sometimes rapid, with symptoms of acute septicemia. In one case tuberculosis was communicated to a rabbit by a piece of wool which had been passed over a ten-centime copper coin. In another case there was slight tetanus. There can be no doubt that germs of disease are often to be found on the surface of coins—notably the microbe of suppuration, the *Staphylococcus pyogenes*, and the streptococcus. Nevertheless, as the experiments were repeated they proved that there were fewer infectious germs than had been anticipated. Another series of experiments was then made which demonstrated that the coins are often contaminated they possess in themselves antiseptic qualities which greatly reduce the risk. If pathogenic germs are placed on coins it is seen that they do not live long. The time varies according to the temperature and the nature of the metal. In a cold temperature the germs of typhoid fever and the Friedlander bacillus are killed in eighteen hours if placed on a sterilized copper or silver coin. . . . At a temperature of a pocket, about 36° C., the bacilli of typhoid fever, of blue pus, of diphtheria, and the streptococcus are destroyed in less than six hours. The bacilli of diphtheria are among the most tenacious, and in cold will live three days on silver and six days on bronze. Gold, of course, is less antiseptic, and the Eberth bacilli will live five days and that of diphtheria six days on a gold coin in a temperature of 20° C. At a damp temperature of 36° C. the destruction of the microbes is very rapid, and that is the temperature which often prevails in the pockets of clothes. It is some consolation to find that the danger, when it exists, is not one of long duration; still, there is time enough, even in six hours, for much mischief to be accomplished. It is, therefore, the moral duty of all who are suffering from infectious disease to refrain from handling pieces of money."

NON-SHRINKABLE FABRICS.—"Messrs. Mathelin, Floquet, and Bonnet have just devised a process which they claim has the property of rendering thread and fabrics absolutely non-shrinkable," says *The Scientific American*. "They combine the old alumina or sulphate of alumina process with a treatment with a solution of carbonate of soda and the use of steam. The latter, in addition to its fixing property, permits of sensibly increasing the degree of solution of the alumina salts, while removing the unctuous, gelatinous, or glutinous feeling resulting from the treatment."

DIGESTION IN PLANTS.

THE plant-processes that correspond to animal digestion form an exceedingly interesting study. We quote from *Knowledge* the following parts of an article by J. Pentland-Smith on the digestive ferments contained in plants:

"In the accompanying figure (Fig. 1) we have a section of the maize fruit, cut so as to show the connection of the nourishing matter, or endosperm, with the embryo plant. The endosperm is markedly divisible into two portions; that to the left, shaded darkly, consists of cells filled with nitrogenous material, the cells of the lighter shaded part adjoining the embryo being densely filled with starch. Starch is insoluble in water, and so can not diffuse through the cell-walls. It is found that during the formation of the endosperm a ferment is formed whose function appears to be the conversion of starch into a substance that can easily pass through the cell-walls, and so be directly available as food for the growing embryo. This ferment has received the name of diastase. It converts starch into sugar. But diastase is not confined to the seeds of certain plants. It is of very common occurrence in the vegetable world. Indeed, one observer has asserted that it is present in all living plant-cells. We may take as an instance the potato-tuber and show its use there. During summer the chlorophyll-bearing cells of the potato-plant manufacture a large quantity of sugar, much more than is required for its own growth. The superfluous sugar is carried down to the underground stem and is there stored in the form of the non-diffusible starch in portions of the stem, which in consequence become much swollen, forming the potato-tubers. These remain dormant during winter, but burst into vitality the following spring. Each eye, which is in reality a bud, shoots out into a stem bearing leaves, even altho the tuber be kept in a dark cellar, and one observes that at the same time the tuber decreases in size and ultimately becomes quite shriveled up. The development of the stem thus takes place at the expense of the tuber; it is accompanied by complex chemical changes, one of which is the conversion of the starch in the tuber into sugar by the agency of the diastase stored up there. The sugar thus formed helps to build up the protoplasm of the growing aerial stem.

"Numerous other instances might be cited of the presence of this ferment in plant-cells. In fact, its common occurrence has led to the classification of ferments having a similar action as diastatic ferments. It is obvious that the ptyalin of the saliva is one of these. . . .

"Yet another digestive action occurs in the endosperm of grasses, according to Brown and Morris. Previous to the dissolution of their starchy contents the cellulose cell-walls near the scutellum become soft and ultimately disorganize. This is accompanied with the appearance of starch in the epithelial secreting cells. The diffusible substance formed from the cellulose is not known. Probably it is sugar, which, passing into these cells, becomes stored up as starch. The ferment causing this action has been isolated; it is a proteid substance, and is secreted by the epithelial cells of the scutellum. These cells thus secrete two ferments, one to dissolve the cell-walls of the endosperm, and another to dissolve the starch grains thus exposed. . . .

"Prof. Marshall Ward, in an elaborate paper in the 'Annals of

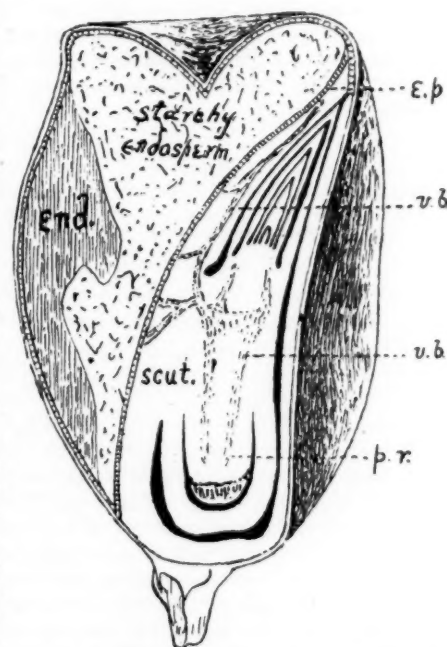


FIG. 1.—Longitudinal Section of Maize (*Zea Mays*) Fruit. end., Yellow dense portion of endosperm; ep., epithelium of scutellum; v.b., vascular bundles; p.r., primary root.

Botany,' shows that he succeeded in isolating a cellulose-dissolving ferment from a fungus called 'batrytis,' that sometimes causes havoc among lily plants, giving rise to what is known as the lily disease. The threads (hyphæ) of this fungus eat their way into the interior of the living cells of the host plant. From

their tips a brilliant, refringent, viscid fluid is secreted. Marshall Ward cultivated the fungus in Pasteur's solution,—a nourishing fluid containing the constituents of fungus food in a readily available form—and so procured a large number of the fungal hyphæ. On squeezing these in water he obtained a large quantity of a fluid containing the ferment in solution, for when it was applied to thin sections of the lily stem, the cellulose walls were observed to swell up and become gradually dissolved."

Having considered the digestion of

these bodies, the writer next directs our attention to enzymes, by whose action complex nitrogenous compounds are rendered directly suitable for plant-food. The most remarkable examples are found among the so-called insectivorous plants. He says:

"The pretty little Sundew (*Drosera rotundifolia*), consisting of a small root and rosette of reddish-green leaves, nestling in tufts of sphagnum moss, displays a markedly digestive action, causing it to resemble the animal stomach in many respects. . . . Insects retained by the viscid fluid secreted by the leaves soon undergo decomposition. The nitrogenous parts of the body are digested—the hard outer skeleton alone is left—and the products of digestion are absorbed by the leaves. After stimulation by the absorption of nitrogenous matter, the secreted fluid contains a ferment and an acid. The ferment in presence of the acid attacks proteids and converts them into peptones. The stomach, we previously noted, contains an acid, and a ferment called pepsin, which has the same property as that of *Drosera*. Pepsin also is only secreted after the absorption of nitrogenous matter by the walls of the stomach. In these respects, then, it appears that the digestion occurring on the tentacles of *Drosera* is similar to that taking place in our stomachs. It would appear that the ferment of *Drosera* is the same as, or at least closely allied to, the pepsin found there. . . .

"A photograph of Venus's Fly-trap (*Dionaea muscipula*, Fig. 2), a native of North Carolina, is reproduced in the accompanying illustration. On each lobe of the leaf are three long-jointed hairs, extremely sensitive to contact of a solid body. An insect alighting thereon and touching one of the hairs instantly finds itself a prisoner, as the lobes immediately close up and clasp tightly the unwilling guest. Glands on the upper surface of the leaf secrete an acid fluid, into which a ferment is poured after the absorption of nitrogenous food. The result is that the captured insect is soon digested, with the exception of the hard cuticular skeleton."

PROTECTION FROM RUST.—"The Gesner method of protecting iron and steel from rust consists in forming on the surface of the metal a double carbide of hydrogen and iron," says *The Railway Review*. "The articles to be treated are placed in a gas retort at from 600 to 700° C., for about twenty minutes, when a current of hydrogen is turned into the retort, and kept on for forty-five minutes. Naphtha is next introduced, the supply being kept on for ten minutes, and a current of hydrogen for fifteen minutes longer finishes the process. The coating thus produced has a bluish color, and is said to be so adherent to the metal that a treated bar can be bent through an angle of 45° without disturbing it."

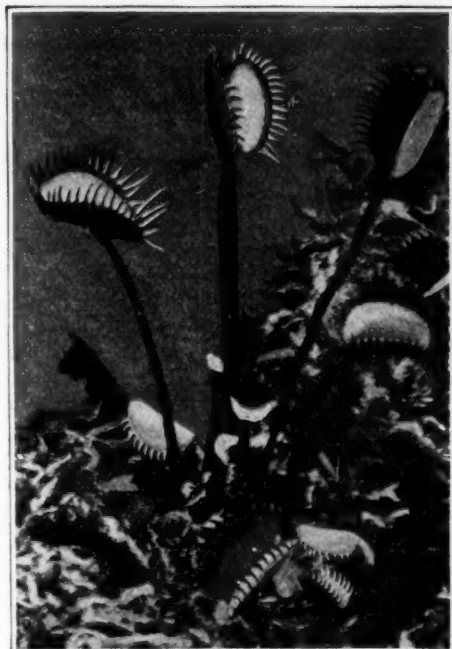


FIG. 2.—Venus's Fly-Trap.

SOME CHANGES WROUGHT BY EVOLUTION.

IN a recent issue, we quoted at length some of the opinions of that veteran scientist, Prof. Joseph Le Conte, of the University of California, on evolution, especially his idea that the law of evolution under which human progress is taking place is a higher law that has repealed the organic law of development under which the perfected animal rose into being. In *The Educational Review* (September) Professor Le Conte shows the influence that the new biological methods and views must have upon the education of the young, and specially applies to the problem his own ideas set forth in the article alluded to above. Says the professor:

"Like all great truths, the idea of evolution has been held in a vague way even from the earliest dawn of thought. But only very recently do we observe any attempt to apply it to life. We find the explanation of this in the profound difference between the old philosophy and modern science in their respective attitudes toward truth. To the old thinkers, pure thought and gross matter, the ideal and the real, belonged to two different worlds. They never dreamed of bringing down their noble thoughts to the practical concerns of life—to apply them to social organization or politics or religion. These glorious ideas were for the delectation of thinkers only. These daughters of the intellect were too pure and holy to be married to the grossly practical. They were vestal virgins about the sacred altar of truth; beautiful exceedingly, but forever barren. To modern science, on the contrary, every truth has, and must have, its practical application. The tree of knowledge must bear appropriate fruit for the material benefit of humanity. Evolution is now, therefore, applied to practical life, because it has passed from the domain of vague philosophic speculation into that of definite scientific knowledge. This change has not taken place all at once, but only by the successive labors of many men, each contributing his own characteristic part. It was the part of Lamarck to awaken scientific attention and deeply stir the scientific mind. It was the part of Darwin to convince the scientific mind of the truth of the evolution of the organic kingdom. It was the part of Spencer to extend the law of evolution to embrace every department of nature, and thus to make it applicable to society, to religion, and to education. It was the part of Huxley to fight the battles of evolution and to conquer its acceptance by the intelligent, but unscientific public. It was, and is, the part of American evolutionists to complete the evidence from paleontology where it was weakest, and also—for we are less hampered by tradition here than elsewhere—to apply it fearlessly, yet I hope reverently, to religious and social thought."

Professor Le Conte here reminds us that the introduction of the new philosophy has caused a veritable revolution in our ideas of nature, man, and their relationship, and must hence profoundly modify our educational methods. This is well illustrated by the contrast that he draws between the naturalists of the old and the new schools, as follows:

"There is a striking contrast between the old natural history and the new biology. The one is perhaps best represented by Audubon, the other by Huxley. In the one imagination predominates, in the other reason; in the one, love of field and forest and mountain, in the other thoughtful work in the laboratory. The one studies form and habits, the other structure and function. The characteristic implements of the one are the shotgun, the insect-net, and the dredge; of the other the scalpel and the microscope. In the ideal biologist, these two must be united in equal proportions. Such union was nearly realized in Agassiz and Darwin, because they stood just at the parting of the ways. Zoologists now belong mainly to the one class or the other, but predominantly to the second class. In botany, the differentiation has not been so extreme. The change is, therefore, best illustrated in zoology."

"Such, then, is the contrast between the old and new-style naturalist. The change may, perhaps, be regretted by some, but was absolutely necessary in the development of biological science. The old-style naturalist had been working from time immemorial enthusiastic in traveling, observing, collecting, describing, classifying—in a word, gathering the materials of science; but thought

ful men began to ask, 'Where is the science itself?' 'What light does all this throw on the real problem of life?' 'What is the meaning of the classification so laboriously constructed?' 'What is the meaning of the facts of geographical distribution of species gathered by such extensive traveling?' The old natural history as a real science seemed to have reached its limit, if it was not indeed moribund. Collections of dry plants were contemptuously compared to gathered hay. Geographical distribution of organisms was a tiresome chaos of curious facts without connecting idea. Just then came evolution—a great, new idea, informing and giving life and meaning to this dead mass of facts, bringing order out of this chaos, 'creating a soul under the dry ribs of this death.'

Scientific method in teaching, says the Professor, must of course be affected by all this. The new knowledge must have new methods. First, it must be taught largely in the field and the laboratory. But besides this, it must have new tools, that is, new intellectual contrivances with which to do its work. These, says Professor Le Conte, are mainly three: (1) The method of symbols, or mathematical method; (2) the method of experiment, especially applicable to physics and chemistry; (3) the method of comparison. This last, he explains, consists in three series of experiments prepared for us in nature: first, the arrangement of living organisms in a regular series from man down to the lowest protozoa; second, the gradual increasing complexity of structure in any one animal from the embryo up to adult development; and, third, the geological series of life, revealed to us in fossils. Use of these great natural series and argument from their facts, Professor Le Conte names "the evolution method." "This method," he says, "altho first used in biology, may be and has been extended to all the more complex phenomena of human life—to psychology, to sociology, to politics, and government, and even ethics and religion."

The author gives several examples of the proper and improper use of the new methods, and dwells especially upon the fact that organic evolution has achieved its utmost, and that the régime of social evolution or human progress is the one under which we are living and moving. He concludes with the following paragraphs:

"If man has emerged out of animality into humanity, then he approaches his ideal just in proportion as he departs from the characteristically animal plane and lives on the distinctively human. In animals the whole life and activity are concentrated on the now. Man, on the contrary, by memory and imagination, and more and more as his distinctive human nature predominates, lives also in the past and the future. His life expands more and more backward and forward, until in the ideal man he lives equally in all time. For him there is equal reality in all moments, past, present, and future. He weighs in equal balance all events without any prejudice in favor of the now, and is thus, as it were, unconditioned by time. This is the ideal of wise and prudent conduct, the intellectual ideal. Again, in animals the whole life and activity are concentrated on the self, altho an unrecognized self, for selfhood is first recognized in man. Man, on the contrary, and more and more as his distinctive human nature predominates, lives also in and for other selves. His life expands and incorporates more and more the lives of others, through a realizing sympathy and love. He reaches his ideal in this direction when his life spreads equally over all other lives in proportion to their real work; when self-love no longer in the least disturbs the justness of judgment or unduly influences conduct; when self and other selves are weighed in the same just balance—in a word, when he is at last unconditioned by self. This is the ideal of right conduct—the moral ideal. The moral law of equal love to self and neighbor is now fulfilled. This ideal, first given by the moral insight of the Founder of Christianity, is now at last verified by science. Observe that the condition and beginning of this whole process of evolution are the recognition of selfhood in man. But observe also that man finds selfhood only to lose it again in love."

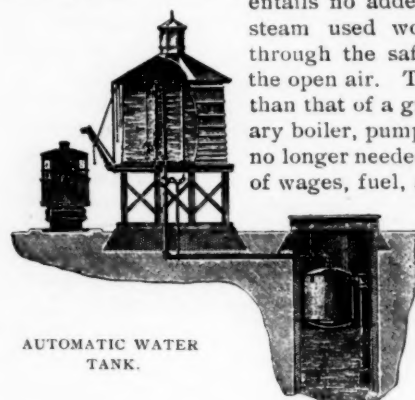
A SWISS professor of agriculture has been experimenting with cultivation under colored glass, and finds, according to *The Review Scientifique*, that ordinary transparent glass gives the best results. Orange glass forces the plants but hurts the fruit; violet glass increases the quantity of fruit but lowers its quality; red, blue, and green glass are positively injurious.

AN AUTOMATIC WATER-TANK.

SOME time ago we mentioned in these columns a newly invented water-tank for automatically supplying locomotives. We are now enabled to reproduce from *The Engineering Magazine*, July, a picture of the invention, together with a more detailed description of its workings:

"The device herewith illustrated is designed to save time and expense to railroads in supplying water to locomotive tenders. It is a new and useful application of an old principle, the forcing of water into and out of a steam-tight chamber, by the alternate admission thereto and condensation therein of live steam. The condensation producing a vacuum, the pressure of the external atmosphere forces water into the tank. If return outflow is then prevented, while live steam is admitted to the tank, the water may be forced up through a pipe to a height corresponding to the pressure the steam exerts upon the water in the tank. The steam necessary for the purpose is taken from the locomotive. This

entails no added expense for fuel, as the steam used would otherwise blow off through the safety-valve, and waste into the open air. The operation is more rapid than that of a gravity-tank. The stationary boiler, pump, and pump attendant are no longer needed. The saving of the cost of wages, fuel, and repairs for these purposes may now be added to other railway economies. It is only necessary to locate the tank within suction distance of its water-supply, and carry its discharge-pipe to a convenient point for discharging water into



the tender. The tank may be buried below reach of frost without in the least interfering with its operation, a great advantage in cold climates. A simple, effective, and durable steam-coupling enables a connection to be made at an angle at which water can be taken."

The working of the device is described as follows:

"When pulling up to a water-station, the fireman turns on steam by the valve on his side in the cab and takes his position on the tender as usual. The engine having stopped, he makes the water and steam-connections, turns on the steam, and the automatic water-tank does the rest. The tender is filled at the rate of about 1,000 gallons per minute; the fireman uncouples, and the engine proceeds. In less than a minute the automatic water-tank has refilled—ready to supply the next locomotive. A contemporary recently stated that the cost of pumping at the railway stations of the United States amounted last year to \$7,000,000, or an average of \$700 per station, which indicates approximately the measure of economy that can be secured by the use of the automatic water-tank system. The durability of an apparatus so free from working parts as this is, as compared with mechanical pumping apparatus, will be apparent to all engineers."

Simple Water-Tests.—The following simple tests for drinking-water are given in *The Iowa Health Bulletin*, August, published by the State Board of Health:

"A simple test for sewage contamination, or pollution from privy vaults, of water is to use permanganate of potash, which gives a bright violet-rose color to water when added. To a glass of water add four drops of permanganate, and let it stand two hours. If decomposing organic matter is present in a dangerous amount the rose color will change to dull yellow, and there is a very large quantity of decomposed organic matter in the water, the rose color will in time completely disappear. If it turns paler, but still retains a red tinge, it indicates a slighter degree of impurity. A very good method and simple in its procedure, to ascertain the quality of drinking-water, is by placing twelve grains of caustic potash and three grains of permanganate of potassium in an ounce of distilled water. . . . If to a glass of water one or two drops of this permanganate solution imparts a decided color the water is drinkable: but if, on the contrary, the solution immediately loses its color and disappears, the water should be rejected for drinking purposes as probably dangerous."

CYCLING AND HEART DISEASE.

CYCLING has, on the one hand, been held up as a cure for all the ills that flesh is heir to, and, on the other, has been held responsible for all manner of disease and deformity. It is safe to say that the truth lies in a golden mean between these extreme positions. Such is apparently the conclusion of Dr. B. W. Richardson, who has recently reported on observations extending over a period of eighteen years and bearing upon the influence of cycling upon the heart. We quote the summary of his conclusions as given in *The Medical News* (Philadelphia, September 21):

"Cycling, when carried on with moderation, may, in so far as the healthy heart is concerned, be permitted or even recommended. It is not necessary to exclude cycling in every case of heart disease. It may even be useful in certain instances in which the action of the heart is feeble, and in which signs of fatty degeneration are found; as increased muscular exercise often improves the condition of muscle, and of no muscle more than the heart itself. As the action of cycling tells directly upon the motion of the heart, the effect it produces upon this organ is phenomenally and unexpectedly great in regard to the work it gets out of it. The ultimate effect of severe cycling is to increase the size of the heart and to render it irritable and hypersensitive to motion, the cycling acting upon it like a stimulant. The overdevelopment of the heart under the continual overaction, and extreme overaction, affects, in turn, the arterial resilience, modifies the natural blood-pressure, and favors degenerative structural change in the organs of the body generally. In persons of timid and nervous natures, 'neurotics,' the fear incidental to cycling, especially in crowded thoroughfares, is often creative of palpitation and disturbance of the heart, and ought to be taken into account in preventive advice. In advising patients on the subject of cycling it is often more important to consider the peripheral than the central condition of the circulation. Enfeebled or worn-out arteries, that is to say, are more endangered than the feeble heart, and, when connected with a heart that is overactive, are seats of danger. This same remark would, of course, apply to cases in which there is local or arterial injury, as in aneurism. Venous enlargement seems rather to be benefited than injured by cycling, and conditions marked by sluggish circulation through veins are often greatly relieved by the exercise. There are three sets of acts that are most injurious in cycling: (a) Straining to climb hills and meet head-winds. (b) Excessive fatigue. (c) The process of exciting the heart and wearing it out sooner by alcoholic stimulants, to the omission of light, frequently repeated, and judiciously selected foods."

Smoke-Consuming Furnaces.—"Smoke-consuming appliances," says *Industries and Iron*, September 6, "appear to be as fruitful a subject for the exertions of the inventor as self-locking nuts, or primary batteries. A new apparatus now being tested depends for its efficiency on consuming the smoke before it reaches the chimney flues. The manner in which this is to be accomplished is correctly stated to be as follows: A tank of crude oil is placed at a given height above the furnace; pipes are led from this tank down to the mouth of the ashpit, thence along the ashpit, passing through the bridge into a chamber. The end of this pipe is fitted with a brass plug, into which is perforated small needle holes, through which the oil is forced, by reason of the tank being so much higher. The ordinary pigeon-door in the ashpit is opened a little to admit air to mix with the oil, which, in conjunction with the smoke and waste gases, bursts into flame, thus consuming the smoke; hence, instead of the smoke passing along the flues, flame takes its place, which keeps the flues clean and augments the power of the boiler. Automatic gear is fitted for the purpose of economizing the oil as much as possible, and works as follows: When the fire-door is opened for the charging of the furnace with fuel, gear attached to it opens the cock at the tank, which allows the oil to operate at once, and also fills up a glass cylinder to the desired height, this being capable of being altered at will by moving the piston which is in the cylinder either up or down as required, thus reducing the consumption to a minimum. Sufficient oil having been expended to consume the smoke, and the fire having become bright, no more oil is used until the next charging of the furnace takes place."

A Silent Zone Around Fog-Horns.—"Acoustic signals," says *Cosmos*, August 31, "are excellent in the open sea, and for indicating the approach of vessels to the coast in a fog, but unfortunately they do not always fulfil their duty; following some celebrated accidents it has been finally proved that there are around them zones where the sound is not perceived at the sea-level."

"Shipwrecked sea-captains have affirmed that the sirens that were sounding on the coast have at times ceased to blow, and they have accused the keepers of negligence; on the other hand, after sufficient proof that the siren was working properly, the captains have been suspected of trumping up an excuse to hide their own shortcomings."

"The explanation is that both sides were quite right. In a communication to the Academy of Sciences the phenomena that has so long deceived everybody is duly set forth. It has been found that sirens are surrounded by a neutral zone in which the sound is not heard at the sea-level. This zone is more or less distant, according to the height of the siren on the coast, and it has a mean width of about 2,800 meters [8,400 feet]."

"On the nearer side of this zone the sound is of course heard perfectly, but when it is traversed the sound weakens gradually till it becomes scarcely perceptible; then it increases again, and when the zone is left behind, the sound resumes its full intensity."

"Experiments have been made on this subject with a steam-vessel, by causing it to approach or recede from a lightship in different directions and in a straight line. In each course the sound was deadened almost completely in a zone whose central line was about 5,000 meters [15,000 feet] from the siren."

"It is urgent that this phenomenon, so interesting to navigators, should be studied with the greatest care."—*Translated for THE LITERARY DIGEST.*

Pneumatic Water Service.—"A pneumatic pressure water-supply system for isolated buildings is stated to have been recently placed on the market," says *The Railway Review*, September 14. "The system dispenses with elevated tanks, and utilizes compressed air in a closed tank as a means for keeping up the supply when the pump stops working. The tanks are of riveted steel, and are tested to 100 pounds per square inch pressure. A partition separates the water compartment from the air compartment of the tank, and a check-valve operated by a float prevents the entrance of water to the air compartment. A special pump is used which sucks a small amount of air at every stroke. It may be worked by hand or driven by any available power. The tank may be located at a distance from the pump if desired. An important advantage of the system is that the tank may be placed in a cellar or underground, and thus cool water may be drawn from the faucets in summer, which can not be done where the ordinary elevated tank is used to store the supply. In winter also the tank is easily protected from freezing, whereas the elevated tank is a frequent source of trouble in this respect."

SCIENCE BREVITIES.

SPEAKING of the intention of the Fourth Avenue Company to make a new experiment in traction by storage-batteries on its lines in New York, *The Electrical World* says: "There has never been any doubt as to the advantages possessed by a storage-battery system of electric traction, the only doubt ever expressed being one concerned solely with the question of operating expenses. The great drawback has been, not the weight of the battery, as many persons think, but the cost involved in the maintenance and handling of the cells in traction work. In the old-style accumulator cars the battery was placed in the sides of the cars under the seats. The expense of inserting and removing this each trip added considerably to the operating expenses. In the new cars the battery will be placed under the car, where it can be handled easily and at about one quarter the former cost of this operation."

"THE provincial pressman is putting about at a penny-a-line some reports about Her Majesty Queen Victoria's dislike for and opposition to electricity," says the London correspondent of *Electricity*. "It will be seen how likely it is that this report is correct when I mention that at Osborn House there is a most perfect electric-lighting installation, all the various departments being lighted in this manner. In addition to this there is at one of the sovereign's residences an electric-cooking outfit, by means of which the more delicate dishes are cooked."

"M. DE LAVAL, the inventor of the rotary engine which bears his name, is reported to have discovered a method of smelting iron directly from its ores by the aid of the electric current," says *Industries and Iron*. "Large iron-works have been purchased in the provinces of Norrland and Wermeland, in Northern Sweden, the two great iron districts of the North, together with immense water privileges and vast deposits of peat to be used as fuel. If this process should prove commercially practicable, its influence on the iron industry can hardly be overestimated."

THE RELIGIOUS WORLD.

STRENGTH AND WEAKNESS OF
CATHOLICISM IN FRANCE.

ACCORDING to Mons. G. Bonet-Maury, there are in France two strong contrary currents of religious opinion—one which carries men toward Catholicism, and another which draws them from it. The moving forces of the first are said to be fidelity to the national tradition, the taste for mystery and for stately ceremonies, the natural inclination of men of pleasure to convenient penances, and, above all, the desire for unity and centralized government in religion as in politics. The contrary current is said to be produced by the sentiments of independence, and even of revolt, which are provoked by the avidity for temporal goods, the dominating temper, and the luxury of the Catholic clergy, and, finally, by the defiance hurled at science by the Roman Church. Having divided the subject of his study into two parts, M. Bonet-Maury, writing from Paris for *The New World* (quarterly), first inquires what are the reasons for the attachment of the majority of the French people to Catholicism. He answers:

"The first reason why the greater part of the French people have remained Roman Catholic is that which explains the attachment of the English to the Anglican Church and that of the Spaniards to the Roman Church. It is loyalty to the national tradition. Doubtless Protestantism has had a glorious history in France; there is no country in Europe, unless it be Bohemia, where it counts more heroes and martyrs; France even had, for some years, a Protestant king. But what is a century and a half of struggle for life, marked by so much bitterness and followed by a century of destruction, by the side of the seventeen centuries of the Gallican Church? During this long period Catholicism has been intermingled with all the events, happy or unhappy, of the national life. It has triumphed over pagan persecutions and superstitions under Pothinus and Irenæus, St. Denis and St. Martin; under Peter the Hermit and St. Bernard it enlisted all Europe in the Crusades; it delivered France from foreign foes by the hands of Jeanne d'Arc and Jeanne Hachette; established justice under St. Louis and Louis XII.; aided the despairing ones of this world and preached the Gospel to the heathen under St. Francis Xavier and St. Vincent de Paul, and added a new luster to the aureole of the martyrs by the heroism of its priests under the Terror and during the last Commune of Paris! Thus Catholicism has been so thoroughly identified with the whole nation, it has entered so deeply into our manners, our traditions, and our institutions that even to-day several Catholic festivals are observed as national holidays. . . . The two terms 'Frenchman' and 'Catholic' are so entirely identified in the mind of the people, especially in the country, that, in their eyes, non-Catholics are considered as foreigners, and are sometimes termed Jews."

Next, says the author, just as the French have little taste for controversy, so they have a passionate love for all that is artistic or theatrical; hence the *mise en scène* of the Catholic worship and festivals "opens to them the golden gates of Paradise." Then "a government well-organized, an administration wisely ordered, enchants them." Finally it is stated that the "moral indulgence" and the "convenient penances" of the Roman Church "establishes a sort of double-entry between God and the sinner which reduces the rôle of faith and of will to the minimum of effort." In this connection the writer says:

"Every one knows how far the Jesuits have pushed the art of casuistry and of arrangements with Heaven. While this casuistry and this excessive indulgence attract and retain the multitude of weak characters and indolent consciences, on the other hand they have contributed to detach from the Roman Church every one whose moral sense is firm and uncompromising."

M. Bonet-Maury thus comes to the second part of his study, and proceeds to give the reasons which tend to detach the French from Catholicism. He first mentions the Roman Church's "love of money"—its demands for "pay for everything, from the seat

in church, or the baptism of the poorest infant, to the dispensation from fasting in Lent or the permission for relatives to marry." Passing to the monastic corporations, he says:

"Now, nothing is more revolting to the democratic sentiment of our people than this passion for wealth in the Orders that make profession of poverty, even of mendicity, and this venal traffic in all the benefits and favors of the church. It is in vain to declare that we must distinguish between the Order, which is the proprietor, and the monk who has only a usufruct in common; it is in vain to cite a great number of country curés, and monks and nuns, who are models of abnegation and austerity. These sophisms do not convince the modern democrat; relying upon his natural good sense, he does not understand why a member of an order should be called poor when his corporation is possessed of millions; why an archbishop should be lodged in a palace when St. Peter and St. Paul dwelt in huts; and, finally, why he should be made to pay for the sacraments when Jesus said to His Apostles, 'Freely ye have received, freely give.'"

What no less displeases many Frenchmen, we are told by the writer, is "the quasi-military discipline of the Roman Church and the domineering and intolerant spirit of many of its prelates." To quote:

"In fact, since the Revolution of 1789 the old social distinction of estates, or of nobility and *bourgeoisie*, has disappeared to make way for the grand idea of the equality of all before the law. The hierarchy of the Catholic clergy has thus lost much of its prestige. The authority of divine right upon which it rested its pretensions has gone down, along with monarchical power. Modern democracy, founded upon national sovereignty and universal suffrage, agrees ill with a church in which all authority comes from above, from a supreme monarch, and is delegated, step by step, down to the parish curé. One would like, above all, to see more humility and tolerance in those who claim to be successors of fishermen of Galilee!"

But, says M. Bonet-Maury, "the gravest cause which for sixty years has taken from the Catholic Church another set of Frenchmen, nourished in her bosom, is her open rupture with science and human reason." To which he adds:

"From the moment that a member of the Roman Church endeavors to temper the authority of the Pope by that of the General Council, and to control tradition by the Scriptures, he is sure to be disavowed and then excommunicated by his superiors. As soon as a Catholic theologian wishes to search for truth alone, without taking sides; as soon as he wishes to study the Bible and the institutions of the church with the view of the impartial historian, he is brought by the very light of truth to discover the vicious title of the papacy and to recognize the reason for existence, nay, the legitimacy of the Reformation of the sixteenth century."

WAS THE FLOOD UNIVERSAL?

THE veteran English geologist, Joseph Prestwich, does not agree with those who have been maintaining that the flood was a local deluge. He was led to an examination of the subject by the existence over large parts of the world of "a widespread superficial covering of loose material," from which, together with the peculiar distribution of animal remains therein, he deduces the fact of a widespread and short but sudden submergence of the land beneath the ocean. He has just published a small work entitled "On Certain Phenomena Belonging to the Close of the Last Geological Period and Their Bearing upon the Tradition of the Flood." We quote below portions of a review of the work in *Natural Science* (London, September):

"This hypothesis of a widespread and relatively short submergence, followed by early reelevation, seems to the author to satisfy all the important conditions both of the problem of an extensive deluge, and of the nature and disposition of the 'rubble-drift' or 'head.'"

"In this exposition of his views on the subject, Dr. Prestwich

treats briefly of the Mosaic and Chaldean accounts of the traditional deluge; and gives his reasons for not accepting as satisfactory the supposition of its having been a valley flood in the Babylonian region.

"He also premises that extreme uniformitarianism can not be allowed to have any force against his explanation; for 'uniformity in degree in all time' is not allowable, tho the law of 'uniformity in kind' can not be questioned. It is evident that upheavals and down-sinkings have taken place in many periods of the earth's history; but their relative intensities may and must have greatly varied. . . .

"When these changes of level took place, man must have existed, for his implements, chipped out of flints, are present at many places in the rubble-drift, having been swept off the surface all over the area treated of by the author, as well as in such cave-earths and loess (sometimes with human bones) as were contemporary with it. The relative date of the rubble-drift can be calculated, tho not clearly, from the extent to which it has been worn away on cliffs; and (coincidentally) from the probability that paleolithic man existed at the close of the glacial period, within a period of from 10,000 to 12,000 years of our own time.

"With these observations on facts and theoretical deductions, Dr. Prestwich seems to have found good cause to express his opinion that natural results from changes of tension in the mobile earth-crust would bring about oscillations of land and sea, such as have often happened; and that such a change gave rise to a submergence, and subsequent emergence, seriously affecting certain regions, their surface and their inhabitants, within the history of the human race.

"He recognizes the absence of direct evidence as to similar diluvial materials existing far eastward of Europe, in that region where the 'Mosaic deluge' has always been supposed to have occurred. The extensive European area, however, where the movements of land necessary for the incursion and retrogression of sea-water must have taken place, is quite sufficient, he thinks, to have driven a large proportion of the then existing populations to hills and mountains as places of refuge; from which centers those that survived proceeded in time to repopulate the lowlands, and to be the source of traditional legends of the great event.

"Of course, Dr. Prestwich takes cognizance of only such purely natural features and incidents as are mentioned in the Hebrew and Chaldean legends of the 'deluge,' when he refers to these in connection with his subject. He does not find it necessary to allude to other legends; and he leaves it for others to trace the origin of such legends, whether in distant parts of the earth or nearer home.

"This little book of well-digested knowledge will certainly produce good results toward a clearing away of old-fashioned, fanciful, mystical, and non-natural ideas about any so-called 'universal Deluge.' It gives a good geological standpoint for the consideration of a diluvial catastrophe, of limited extent, in South-European, and probably West-Asiatic, regions, which must have occurred since man began to inhabit this part of the world."

The Criminal Holmes, and His Creed.—"When a church-member is discovered to be guilty of crime, the facts, and generally some fancies too, are published in the daily papers with flaming head-lines. Is this because of the strangeness of the occurrence, or because of the pleasure found and given in publishing something which may to some extent reflect on the church? But very little is said of the beliefs of the criminal Holmes, guilty, as seems evident, of many atrocious murders. His confession of faith is made in his words to a reporter, 'I am a believer in the teachings of Paine and Ingersoll.' As there is nothing inconsistent between his creed and his crime there are no startling head-lines to announce his views. A disbelief in God, absence of fear of future punishment, a contempt for all spiritual and eternal interests, and a denial of any overruling power, will not tend to restrain one, covetous and cruel, from crime. . . . The confession of faith from the Philadelphia jail is a sublime triumph for Colonel Ingersoll and his school of philosophy."—*The Midland, Chicago.*

THERE is a strong movement in England to unite the five Methodisms in one. The names of these are, the Wesleyans, New Connection, Primitive, Free Church, and Bible Christian.

HOT WORDS ABOUT MISSIONS.

THE secular papers and periodicals of England have recently given place to numerous contributors whose views of the foreign mission cause are quite radically in opposition to its continuance. Among the most passionate opponents of these missions is Mrs. E. Lynn Linton, who expresses her sentiments unreservedly in *The New Review*, in an article entitled "A Word in Season." In regard to the accredited high and pure motives of missionaries, Mrs. Linton satirically remarks that "such base considerations as a congested home market, the need of making a living, the love of adventure, and a desire to see foreign parts, are not supposed to weigh the traditional straw with the men and women who squander themselves abroad as missionaries to the heathen; they are all loyal martyrs and heroes, ready to die for the Truth, and only anxious that unbelieving outsiders should be gathered into the fold of the faithful," to which she adds the opinion that "volumes of nonsense are talked and written about the 'devoted brethren' and 'saintly sisters' who get their living by doing those things for which others have to pay large sums to Cook and the P. and O. Company." We let Mrs. Linton, who takes the late massacre at Ku-Cheng for a text, speak for herself:

"This missionary business is growing serious; and now that women have taken it up as a profession, like any other, it is more serious still. Frankly, it is both an aggression and an impertinence when dealing with the old civilizations of the East. These are not like the embryonic organization of savages. They are closely welded systems—the result of ages of trial and experiment, and are part and parcel of the mental and moral life of the nation. Customs, religion, laws, morality, all are inextricably interwoven, the one with the other. To touch one is to touch all, and to tear away a social usage is to tear away a moral precept. This English men and women will not understand. They think, for example, that if they can but give the purdah women a taste for gadding, induce them to show their faces unveiled, have At Homes, ride bicycles, and do all that we do—in the name of Christ—they, these proselytizing zealots, will then have done their duty to God and their neighbors in this world and have secured their own good standing in the next. They swarm over India, knocking at the door of the Zenana, and doing their best to disturb the ancient serenity and seclusion of the Hindu home. The conditions of that home are evil, to their way of thinking, inasmuch as they are different from their own. They do not stop to remember both the ethnic and ethical differences between the East and West, nor can they believe in happiness where those differences exist. Without the personal freedom and social activities, the out-of-door amusements and rebelliousness to authority of normal English women, life seems to them emphatically not worth having—and their down-trodden sisters must be rescued. Women without men's society—pretty young wives without their dear boys intimately harbored in the boudoir—women without newspapers and the fervid details of the latest scandal—women content to live in privacy and the domestic duties of the home: it must be that these wretched creatures, who, by the way, know nothing else and desire nothing else, long for death to come and take them from their bitter destiny.

"The Zenana missionaries give no weight to education and inherited tendencies, nor do they picture to themselves how they look to these sheltered women to whom freedom would be desolation and crime. They can not imagine with what dismay and disgust a purdah lady would look on a female globe-trotter, nor how the indelicacy of sexual freedom would fill her with shame-faced abhorrence. Far more than longing to imitate the self-reliance of the enterprising female journalist who can go from Dan to Beersheba by herself, and come out victorious over all difficulties, she would draw away her skirts from this, to her dense mind, degraded sister, and would feel how happy she was to be able to sit close and live protected from danger. Our Zenana missionaries see neither themselves as others see them, nor those others as they are. . . .

"What would we think if any polygamous nation made so active a propaganda here as we, the proselytizing Christians, make among Eastern heathens? What would be the action of any high-spirited English father, husband, or brother if one came

among the ladies of his family preaching the delights of that special form of worship which the priests of Astarte pronounced holy and pleasing to the gods? The standard of right and wrong is conditional, not absolute, and what one man calls religion another calls abomination. If we must interfere with the purdah women, why do we leave the Enclosed Orders of Roman Catholicism alone? What matters it to us how the Chinese pray, or by what name they call the Great Spirit whom no man has seen, but belief in whom comforts all alike, be the name Jehovah, Allah, God, or Buddha? We are no more responsible for their methods than is the Calvinist for the Romanist, or he for the Jew. The Chinaman has as much right to chin-chin Joss in his own way, if crackers and burnt paper give him spiritual consolation, as the Piedmontese peasant has to worship the Madonna of Oropa in the belief that she will cure him of his aches and pains, or a ritualistic Anglican has to intone the prayers with the idea that a strained note is more pleasing to God than the natural level voice. And as the Chinese now have relations, more or less voluntary, with the outside world, and their ambassadors are in all the principal countries in Europe, they can judge for themselves of what they see and how much they wish to adopt of Western customs and religion. In this they are like the Jews, to whom also we have the impertinence to send missions, with the result of one scoundrel brought into the fold once in a dozen years or so. Do they worry us to become disciples of Confucius?—tho we might take with advantage a few lessons from a code wherein Charity includes a delicacy of politeness we do not know. . . . And all this disturbance has to be gone through, with the massacre of our women and children, and the subsequent torturing and slaying of the murderers, that a few—granted sincere, granted enthusiastic—missionaries may in foreign countries work infinite mischief to all concerned in the name of religion, and for the honor of God, the Universal Father of us all: to whom a Chinaman is as dear a son as an Englishman or an American."

LIMITATION OF METHODIST PASTORATES.

A STRIKING indication of the drift of sentiment in the Methodist Church of the West in reference to the time-limit of pastorates is pointed out by *The Springfield Republican*, which finds this indication in replies from one hundred and fifty-one Methodist clergymen connected with the Illinois Conference to inquiries put by *The Chicago Times-Herald*. Of one hundred and forty-seven who expressed an opinion in regard to the time-limit, no less than one hundred and seven favored its abolition, while four would abolish the itinerancy altogether. *The Republican* says:

"The abolition of the present five-year time-limit upon pastorates does not mean, of course, the abolition of the itinerancy itself. It simply does away with an arbitrary restriction. Appointments will still be made for one year and will still remain under the control of the local governing bodies. If a pastor at the end of five years is found in the midst of a work which he can carry on apparently better than a new man, he can be left there a while longer. Most of those who favor the abolition of any arbitrary limit are emphatic in expressing their loyalty to the system as a whole. But the removal of the limit altogether would seem to point, as did the extension of it from three to five years, to a weakening of the hold of the itinerant system upon the church. It may not directly encourage what the ministers call 'nesting' in fixed and agreeable places, but it must have some influence in that direction. It will subject the local appointing power more and more to the pressure of individual preferences of the clergymen, and if ecclesiastical wire-pulling and, so to speak, ward politics have a considerable influence in the distribution of pastorates under the present system of arbitrary limits, they will not have any narrower scope for operation under the proposed system."

"It is anyhow some concession to the democratic or congregational principle of local self-government. The wishes of the local church will be given a larger voice and receive more consideration unquestionably under the proposed plan, altho falling far short of complete autonomy. Viewed in this light the change becomes doubly significant. It would seem that church government is bending to the democratic tendencies of the time."

AN OBJECTION TO DR. BRIGGS.

THE position occupied by Prof. Charles A. Briggs in the theological world has come up for discussion again because of an invitation extended to him to speak on church unity at the coming annual convention of the Brotherhood of St. Andrew, an Episcopal Society, at Louisville, Ky. The invitation brought out many emphatic remonstrances from members of the Episcopal Church and was strongly objected to by some of the church papers. *The Living Church* was especially concerned about the matter and came out in a leading editorial with the heading "A False Step," advising that the invitation be withdrawn. The ground taken in these protests was that Dr. Briggs was not in good theological standing in the Presbyterian Church, and that needless offense would be given to a sister denomination by inviting him to speak as a representative Presbyterian. It was also contended that Professor Briggs represents an extreme school of thinkers whose views on various subjects are just now the subject of warm controversy, and that it would not be wise to introduce such controversies into the Brotherhood. Among the individual protests one of the most notable, perhaps, was that of Rev. Dr. George McClellan Fiske, rector of St. Stephen's Church, Providence, R. I., whose letter in *The Churchman* reads, in part, as follows:

"One of the most learned, most respectable, and largest of dissenting bodies has formally repudiated Dr. Briggs and cast him out. He is at once invited and welcomed in an emphatic manner to one of the most prominent platforms of the Episcopal Church, that of the national and church-wide Society of the Brotherhood of St. Andrew. Does such an act on our part look anything like an act of Christian unity? If there be any subject on which the church and the Presbyterian denomination ought to stand shoulder to shoulder in one mind, it is Holy Scripture. The Episcopal Church could not have a more favorable opportunity of showing practical unity in Christ with our separated brethren than by cordially supporting them in their defense of Holy Scripture. But in putting forward Dr. Briggs, as is proposed, we give a slap in the face to one of the most dignified and important religious bodies with whom we are seeking closer intercourse."

The result of these protests was a reconsideration of the program of the convention and the omission from it of the whole discussion on church unity. *The Living Church* speaks of this action under the editorial heading "A False Step Retrieved," and says:

"It is easy to see how the point of view which the Council of the Brotherhood will naturally take of most subjects may sometimes cause them to lose sight of considerations important to the church at large, without the slightest suspicion of any political purpose. We have no idea that in the present instance there was any intention whatever of furthering anybody's favorite schemes. Neither was there any idea of discourtesy toward the Presbyterian Church, or of giving aid and comfort to its unmanageable elements."

"By the action it has taken, the Brotherhood has honored itself and has given to many a new sense of the strong and loyal attitude of this great society. If on any side there were misgivings lest its officers were touched with the false liberalism of the day, those misgivings have been dispelled."

The Congregationalist alludes to the subject in this paragraph:

"Dr. Charles A. Briggs has not yet returned from Europe, but his absence does not prevent him from being a disturbing element in this country. This time he has stirred up the Episcopal Church by accepting an invitation from the Brotherhood of St. Andrew to speak at its annual convention on church unity. So many and emphatic remonstrances have been made that the Brotherhood has withdrawn its invitation. There will be no church unity till Professor Briggs pledges himself not to speak about it."

The Jewish Messenger thinks that the conversion of Jews to Christianity "comes high." Last year, it says, it took \$178,000 out of \$212,000, contributed to the London Society for Promoting Christianity among the Jews, to meet the annual expenses; the result was, six baptisms, one adult and five children, and thirteen confirmations.

THE FREE-PEW SYSTEM.

AN interesting discussion has been in progress for some time in the columns of *The Christian Register* (Unitarian, Boston), on the subject of the free-pew system. This system was recommended, as it appears, at the annual meeting of the American Unitarian Association. The discussion shows that a decided difference of opinion exists among the members of the Unitarian Church as to the merits of the system. The question is of interest to members of all religious denominations, for it is in all of them, it may be said, a standing subject of debate. It was not long since that *The Congregationalist* drew out an expression of opinion from a large number of prominent men in the Congregational Church on the same subject, with the result of showing a decided majority in favor of free pews. For these reasons, among others, the present discussion in *The Christian Register* has more than a denominational interest, especially as the arguments, *pro et con*, are very ably presented. It is contended on the one hand that the free-pew system is unbusiness-like, that it unsettles and disturbs the regular course of church worship and attendance, and that it leaves the financial affairs of a church in an indefinite and unsatisfactory shape. The advocates of free pews say, on their part, that their plan is most consistent with the spirit and polity of the church at large, that it promotes sociability and kindly feeling in the membership and makes it more difficult for anything like a caste spirit to develop among those who should be in the church, at least on a basis of equality. These points and others are dwelt upon in the following extracts from letters appearing in *The Register*. An opponent of free pews sums up the case for the opposition in these words:

"The arguments against the free-seat system are briefly these: (1) The more in number that pay what they are able, the better for the finances of the church. Who ever knew a church whose expenses were met by one man or a few, with no effort or self-sacrifice by the many, to succeed? (2) The more the individual members of a congregation can be induced to contribute to the church of work or money, the better for these people in all respects, since it teaches industry, economy, sobriety, self-dependence, self-respect, and takes away the deadening effect of deadheadism, and being beneficiaries instead of aiders to the best of all causes. It lessens expensive outgoes for vicious tastes and appetites to have a high moral purpose to work out. (3) People who pay for a pew or seat occupy them more, become more interested and devoted to the church, are happier in feeling that they perhaps pinch to pay for so much good. They ought to be educated to feel meanly to steal anything, or to feed at free soup or seat at church. The free seat lessens the possibility of doing the very best to develop the manly character, or the high-minded religious temper of mind, even in the poorest. (4) The tone of the church goes down with the tone of character developed. The free seat brings in to this second class of well-to-do churches bums, the mean and stingy; and, if it is said they are just the ones who need the Gospel, yes, but the very fact that it ministers to miserliness shuts them off from the possibility of benefit. (5) The church is ideally a democracy: nations, society, should be, provided it is a levelling upward; and yet there is such a thing as natural caste. Nature has set the lines of mutual friendship and all associated life, family, church, like to like. There can not well be, save artificially and forced and for the hour, one social center for the church and another for society at large. To try to be all alike one hour a week will be to patronize or be patronized, and to act the hypocrite and bring reproach upon religion."

Another view of the matter is given in the following paragraph:

"To have the pews in a church free does not imply any lack of business method in the support of the church. On the contrary, the plan of free pews should be associated with the most strictly business-like conduct of the affairs of the church. It is not reasonable for those who are connected with a church where the pews are free to suppose that they will not be called upon to contribute to the support of the church in some manner. But the special feature of the free-pew system is that the contributions

are entirely independent of the sittings occupied. There should be a definite statement upon the part of all who are interested in the church, and who are able to make any pecuniary contribution, as to the amount that will be given. But, in determining upon this sum, there will be no consideration of any direct return in the way of a particular pew. A large contributor will not demand that he shall have an especially desirable pew in consequence of his large contribution. He is contributing toward the maintenance of a church in which he is interested, both for the sake of the moral and spiritual benefit to himself and to the community; but he will not desire any better pew than another has who pays much less. The man with small family, who requires but few seats, will not insist that he shall have assigned to him an entire pew simply because his payment is large; while the man with a large family, but possessed of small means, has to take an inferior pew or a few seats in a more desirable position."

BETTER JEWISH SERMONS WANTED.

A NUMBER of papers representative of the Jewish faith have recently been expressing the opinion that better preaching is needed from Jewish pulpits. Thus *The Jewish Chronicle* declares it to be its hope and belief that the sermon will occupy a larger part of the service in the synagog in the future than it has in the past. It says that some failures in this direction in the past have come from an underestimate both of the difficulty of writing a sermon and of the intelligence of the audiences. Writing on the same subject *The American Hebrew* says:

"The sermon is no longer an occasional luxury in our services; it is a prime and regular necessity. If the ritual is to have a force in life, it must deal with the current problems of life. Surely no meeting for public worship is complete unless the Word of God is expounded in accordance with modern needs as well as read in its ancient syllables. No doubt there still lingers on an occasional irritation against the sermon; here and there one continues to meet with grumblers who sigh with relief when the minister for once lets his congregation off without a homily. This, however, is not the fault of the sermon as an institution; it is the fault of the preacher as an individual. Some of our clergymen take their sermons too easily. Only once or twice in a generation does there flash across the horizon of the synagog a star like Jellinek, a born orator, who, nevertheless, regarded his weekly sermon as the object of his week's thought and labor."

RELIGIOUS NOTES.

ACCORDING to *The Examiner* (Baptist), Mr. George Muller, of England, the founder of the famous orphanages, has received for all purposes since the beginning of his work just \$6,869,130. He has never told a soul of his needs, either of his own personal needs, or of his needs in benevolent work. He and his wife together have simply laid the needs before God, and He has sent the money as needed. It is added, "All of these (Muller's orphanage and missionary works) have been carried on in simply faith in God. Mr. Muller says that God being no respecter of persons, any Christian will find that if he waits on God in prayer all the money needed for the Lord's work will be forthcoming."

A DISTINGUISHED Presbyterian elder is quoted by *The Mid-Continent* as saying in a speech before the General Assembly that "a minister is very much what his wife makes him." This is doubtless true, adds *The Mid-Continent*. "The success of many a man in the ministry and other avocations is largely attributable to his wife. The late President Johnson was taught to read by his wife, and it was she who inspired within him an ambition for political eminence." *The Christian Observer* makes a further observation on the same subject as follows: "We might go further and say that not only is the man largely what his wife (by judicious counsel) will make him, his appreciation among the people, and his success as a pastor will depend much upon her tact in making every member of the congregation feel that the pastor and his wife have a personal interest in him."

The Church Standard (Episcopal, Philadelphia) acknowledges the receipt of a letter from Dr. Langdon, Secretary of the League of Catholic Unity, expressing his surprise that the circular letter of the League should have been interpreted as "a plain proposal to make an attempt to reach Catholic Unity by the dangerous experiment of creating a denominational episcopate." Dr. Langdon assures *The Standard* that the members of the League, and particularly Dr. Shields, did not intend their letter to bear that construction. *The Standard* adds this comment: "We rejoice then to know and to be authorized to say that the League of Catholic Unity did not intend in its circular letter to set forward the proposal of a denominational episcopate as a preliminary step toward the restoration of corporate unity between the members of Christ's Body here in the United States."

FROM FOREIGN LANDS.

SPAIN AND CUBA.

THE Spaniards are preparing for the *grand finale* in Cuba. Unless they can stamp out the rebellion during the coming winter, there is danger of their losing the island. During the whole of the hot season the insurgents seem to have had things pretty much their own way. The troops did no marching. Many sugar-plantations have been destroyed, and railroad and telegraphic communications have been interrupted in many places. Small detachments of troops and mounted police have been attacked, but they generally managed to repulse the rebels, unless surprised, as at Mordazo, where thirteen men of the mounted police were knifed in their sleep. The troops, it seems, follow the example of all armies in the face of an enemy that is not uniformed; they make short work of insurgents caught red-handed. Here and there the employees of the planters have successfully defended the sugar-mills against the insurgents, whose strength does not seem to be any greater than two or three months ago. It is of some importance that the Pope has thrown in his authority with the Spaniards. During a parade of troops intended for Cuba, held before the Royal family at Vittoria, the Papal Nuncio, Mgr. Cratoni, addressed the troops as follows:

"In the name of the Holy Father I salute the brave Spanish army, which, driven by the holiest motive upon earth, that of patriotism, is about to go to Cuba to combat those who have raised the flag of treason and ingratitude—men who forget the bonds of duty which bind the Pearl of the Antilles to Spain. The representative of Christ upon earth has much love for the Spaniards; as Moses lifted his arms to pray for victory for his people, thus Leo XIII. gives you his blessing from the height of the Vatican. Soon we will be able to greet you as victors who have done your sacred duty."

The Queen expressed her gratitude in a letter to the Pope, who replied that he would continue to pray for the victories of the Spanish arms. The *Ejército*, Madrid, declares that over 10,000 of the troops at present employed in Cuba are Colonials. It is thought that the army will have an effective strength of 42,000 men in the fall of the present year, when military operations on a large scale are likely to begin. The Spaniards still hope to be able to crush the rebellion when the weather permits the troops to march. The expenses are about \$4,500,000 per month. The *Ilustración Española*, Madrid, which gives numerous pictures of the war every week, including reproductions of photographs of forts, camps, hospitals, etc., excuses the Government for its reticence. That paper says:

"After the war which ended so fatally for France, the German officers confessed that they owed much of their success to the exact information regarding the movements of the French troops which could be gleaned from the French papers. The secrecy of movements is one of the most imperious necessities of a successful campaign. If the press were supplied with news day by day much information would reach the insurgents, of whose movements General Campos remains ignorant in many cases. If the papers must needs anticipate news, they should not mind it if their information turns out to be incorrect. Besides, what can the public gain or lose by the publication of daily bulletins? They can only satisfy their curiosity, and lose nothing of real value. The authorities have no reason to make known the movements of their troops, or to publish news which might create a sensation at the stock exchange."

The Consul General of Austria for Cuba, who visited Vienna during the summer, gave the *Fremdenblatt*, Vienna, an account of the insurrection, from which we take the following:

"The rebellion is kept up by the revolutionary committee in New York. This committee continually gathers funds from the Cubans employed in the tobacco industry in the United States. Some thirty thousand dollars are contributed every month to the

revolutionary funds by the Cuban workmen in the United States. The United States Government, no doubt, wishes to prevent the sending of expeditions from its shores, and will have nothing to do with the rebels, but the United States remains the place whence they gather supplies. The rebellion is partly due to economical causes. The enormous manufacture of beet-sugar has ruined the Cuban planters and thrown many people out of work. The tobacco industry, however, has not yet suffered. Tobacco is grown mostly in the western part of the island, which is plain and woodless. Here the insurgents do not find the shelter which is necessary to them. In spite of the rebellion Cuba exports tobacco and cigars to the value of \$69,000,000 per year."—Translated for THE LITERARY DIGEST.

GOVERNMENT AND PUBLIC OPINION IN CHINA.

"IS there no reparation for Ku-Cheng?" asks the Hongkong *Overland China Mail*. "A detailed report of the murder of women and babies should be sent to every home in England, to rouse the mothers' indignation," says the Hongkong *Telegraph*. Other colonial papers reecho the cry. They speak of Britain as "going to the wall," and taunt her with being "played out." The truth seems to be that China is not considered ready to drop to pieces by the European Governments, and that, in spite of Japan's brilliant victories, the conquest of the Flowery Empire is rather a large undertaking. All the British, French, and German officials who have passed a great portion of their lives in China are convinced that China can defend herself if she is thoroughly roused, and that the losses sustained by her in her wars with civilized nations are, comparatively, insignificant. It is expected that China will now arm herself, and England is unwilling to risk serious losses to her trade for the sake of the missionaries. The *Norddeutsche Allgemeine Zeitung*, Berlin, says:

"The English press is straining its thinking apparatus about how to 'wash the Chinaman without wetting his skin.' It has been one of the respectable traditions of Englishmen that it is proper to contribute something to the missions. It helps to save souls and stimulates British trade. But here we have a case which proves that the missionary's interests may clash with trade interests. Which is to be protected? It is highly amusing to watch the astonishment with which Englishmen discover that the advice to copy British institutions comes too late for China. The Chinese have all the self-government they want, and apply it in their own peculiar way. They exercise local veto against anything or anybody displeasing to them."

The possibility that some parts of Southern China may set up for themselves certainly exists, but it is doubtful whether the Chinese would quietly submit to foreign rule, or that faction feuds would become so bitter that foreigners could subjugate one part of the population with the help of another. Father Cottin, the head of the Catholic China Missions in Paris, lived in the Flowery Empire from 1861 to 1877. He says:

"People who don't know China don't know that it is the country where, more than anywhere else, *public opinion has the very greatest influence*. When I was in Sze-Chuen, an imperial edict was published, prohibiting the sale of opium and even its cultivation, under penalty of confiscation of the land. The aldermen, however, published another edict, which ran as follows: 'The aldermen are filled with the most profound respect for His Majesty the Emperor, but he is too far away to know the requirements of the province. Therefore we undertake to permit every one to grow and sell opium.'

"The mandarin really has almost undisputed authority, similar to the authority exercised by the Roman *paterfamilias*, but there is a string to it. He must not attempt to be too bad a father, else the mob, some fine morning, arrives at his door, put him into a sedan-chair with a great many compliments, and carry him to the governor of the province. They inform the governor very shortly of their grievances: 'This is a bad mandarin, he does not

know what is good for us. Take him back and give us another.' Generally the governor is quite willing to make the desired change without further ado."

Something of this spirit is shown in a recent editorial leader of the *Shen-Wen-Pao*, Shanghai, which says:

"By the treaties, the missionaries are entitled to reside in the interior and to have protection, but the ignorant people will not obey the imperial order, but have, on the contrary, tortured poor kind-hearted missionaries with the greatest cruelty. Their idea in acting thus is to wipe away the disgrace on the nation. When the Kiangsi riots took place Sin Wen-ching was governor, and as the people were then acting from the same motive, he prohibited the officials from punishing the people, telling his subordinates: 'The foreigners have been in our country for a long time against our will and we should now allow the people to take revenge. You officials need not trouble yourselves, as I will myself punish all crime committed.' He thus took the blame, and afterward petitioned for punishment, but as he was in favor at court, he was not punished for the faithful action of the people. This time also the people are acting for faithful reasons, and so can not be called mobs, but they are stupid to mix up with the mobs."

On the other hand, the mandarins seem willing to assist the Christians in places where they have a majority. The Hongkong *Daily Press* tells of an attack of the mob upon a village mostly occupied by Christians. The officials were loth to act against the populace, but did not object to supplying the villagers with ammunition. We take the following from *The Press* report:

"From July 2 to July 11 the village of Wa-Nai was besieged by the mob. The place is near the town of Ho Yun, about eight days' journey from Canton. It is a thriving Catholic settlement, and contains a Catholic orphanage. This orphanage was pillaged and burnt, and one child, which was either unable or unwilling to run away, was killed. The missionaries then prepared to defend themselves and their flock. Occasionally a troop of soldiers appeared, and drove the assailants away, but the mandarins were unwilling to provoke the populace, and fired on the mob in rare cases only. The mandarins were quite willing to assist the missionaries to escape, but the priest in charge of the mission refused to be escorted to a place of safety unless the protection of his congregation were guaranteed. This the Chinese officers would not undertake. The mob burned a great many houses, and stole some cattle. Some bands were bought off by the priest, but generally the villagers managed to defeat their assailants. The mob lost a great number of men, while the Christians lost only one adult who was burned in a house. At present order is restored. Troops are stationed in the neighborhood, and several high officials are on the spot. If the Wa-Nai people had not defended themselves so courageously, other places would also have been attacked. The mandarin who feared to protect the Christians during the riot nevertheless told the priest that he need not hesitate to kill in defending himself."

"An old resident of China," writing in *The Kobe Herald*, Kobe, declares that the *literati* always instigate a revolt. They influence public opinion, until the people think they are doing a service to their country by the murder of a few foreigners. The *Vossische Zeitung*, Berlin, thinks the best protection of foreigners would be to harass local mandarins to such an extent that they would fear to rouse the population, and learn that the people of China must acknowledge treaties concluded by their Government with foreign powers. This paper says:

"Experience has proved that it is useless to arbitrate with the Chinese unless your arguments are backed by some show of strength. This has given impulse to the plan that a combined squadron should patrol the Chinese coast and steam up the navigable rivers. The squadron is to be made up of two French, two English, two German, and two Russian ships. Four of these vessels are always to remain in reserve at Che-foo. It is very likely that such a squadron would have some effect upon the Chinese mind, especially as the United States is also willing to station a few ships in Chinese waters."—Translated for THE LITERARY DIGEST.

DRUNKENNESS IN RUSSIA.

THE need of a more systematic and vigorous movement against intemperance is beginning to be felt in Russia. The press generally approves of the system of government control of the liquor traffic which is shortly to be introduced, but this method is not considered entirely adequate. The cultured classes are urged to organize temperance leagues throughout the empire and to start a campaign of agitation and education against the drink-habit. Count Tolstoi and a few others have done something for temperance, but his success has not been very pronounced. *Nedelia*, a St. Petersburg Liberal weekly, in a strong article on the subject says:

"To the foreigner Russia presents a sad spectacle: she is the greatest offender in the world in the matter of drink and the most indifferent to the evil. In this respect, as in so many others, we are far behind our neighbors. Our Chinese, Persian, and Turkish neighbors are distinguished by great sobriety, owing to the injunctions of their religions. Our Christian neighbors, while not free from the vice, try at least to regulate and counteract it in many ways. Government and private societies are constantly fighting the evil, with greater or less success. Not so with us. Our people, the poorest of all, spends about a million a day on drink, and the production and sale of intoxicants reach here most colossal proportions. In the last few decades drunkenness, while declining in Western Europe, has been increasing in Russia. With every year the evil becomes more widespread and intense. Not only does the adult male population drink, but women, girls, boys of thirteen drink—an unheard-of thing elsewhere. Tainted parents produce offspring predisposed to drink; the alcoholic poison is weakening the physical constitution of our race. Bold, strong types are being supplanted by weaklings and physical degenerates. The effect of this on national life is reflected in a thousand different ways. Our cultured classes are indolent, timid, and weary, and hence the social stagnation of the country.

"The great evil of intemperance is unfortunately insufficiently realized by us. The reforms that have been undertaken have hardly affected the masses at large. The little that is done is done mostly on paper. We have a few small temperance clubs and one temperance newspaper, but they have no influence. Alas! how much there is to do and how few there are as yet to do it!"—Translated for THE LITERARY DIGEST.

EXHIBITIONS.

FOR the past two years the papers have published particulars about the next great international exhibition in Paris. Pictures of the different plans suggested have appeared in the illustrated magazines, and the matter seemed to be settled. And now the tide of opposition has set in. Not only the English papers declare themselves tired of exhibitions; there are not wanting Frenchmen who consider the exhibition needless, and even hurtful to the interests of France. Some of the reasons given are rather novel. *The London Times*, speaking of the history of the coming exhibition, relates that, a few years ago, there was some talk in Berlin of holding an exhibition at the close of the century. Then followed an outcry among the French that Germany sought to impose upon France. The *Handelsblad*, Amsterdam, does not see how France could be hurt by a great Berlin exhibition. Such fairs have been held with more or less success in most countries, altho the French act as if they alone could organize them. This paper continues:

"Soon, however, there were to be found a lot of people in France who asserted that Germany had chosen the year 1900 only to insult France. Since 1867 there has been an exhibition in Paris every eleven years, that is to say, in 1878 and in 1889, and therefore—this, therefore, is pretty good—the right to hold an exhibition in 1900 belongs to Paris. Commissions and sub-commissions were appointed, and the stone was set rolling. Now, however, we hear of dissatisfaction. Some people now accuse Germany of having led France into a trap. For the preparations for this exhibition and the exhibition itself must curb the warlike

spirit of the French for a period of seven years. It is not very likely that Germany had such a motive, altho the Germans gave up their plans when they heard of the French claims."

Those who think that the coming exhibition is only another proof that France is hurried to destruction by her relentless Prussian enemies, will not find it difficult to obtain arguments. The opposition to the fair is based upon all manner of objections—commercial, social, religious. Nancy leads the provincial cities that are tired of Parisian predominance. The aldermen of Nancy have passed a resolution in which their parliamentary representatives are called upon to oppose government grants for the exhibition. French Lorraine has an association for decentralization, whose aim is to prevent the further increase of Paris as the sole head of France. This association says:

"Provincial cities derive no benefits from such exhibitions, nor does the nation at large. The capital will gain only temporary advantages. French industrials have no reason for extending hospitality to their foreign competitors, France believes in protection for her industries. Her trade will not be assisted by the exhibition, while politically she will be seriously handicapped during the years spent in preparation. It is unwise to burden future budgets with expenses which are not only useless but may prove to be harmful to the country."

Deputies Goblet and Conchin are to lead this opposition during the coming session. The *Figaro* has asked a number of prominent men regarding the benefits of exhibitions in general and the one to be held in 1900 in particular. Many of the answers are unfavorable.

Aurelian Scholl says: "Do you like the turmoil of Sunday? No? Well, an exhibition is a Sunday which lasts six months." The painter Gervex is glad that the Palais de l'Industrie, which he regards as an eye-sore, is to be removed. Most people think the enormous sums necessary for the exhibition could be spent to much better advantage in the erection of hospitals, the building of railroads, etc. Maurice Barrés writes: "The citizens of Paris should themselves take a firm stand against this exposition. It will ruin the symmetry and beauty of the city in a manner which can never be repaired. The most popular promenade, the Champs Elysée, will be hopelessly mutilated, and from an elegant city Paris will be transformed into a huge dive for at least a year."

Eduard Drumont, in the *Libre Parole*, is equally bitter against the fair. He says:

"I would like to know, once for all, what weight have the eloquent speeches of the Socialists in favor of the exhibition if placed against the economical and moral turmoil which it causes in the life of the nation? Look at all those people who have lived quietly on the soil of their fathers, under the protection of the old church where they received their baptism, were married, and where they gather in prayer. You excite and inflame them, and draw them to Paris by all manner of seductions. Their eyes light up with all these wicked attractions, their brain reels before these visions of an exotic civilization. They see a Paris in which the simple factory girl is dressed more gaily than the daughters of the wealthiest men of their village. They ignore the underlying misery, and return to their hamlet dissatisfied, unable to appreciate its quiet pleasures."

The *Daheim*, Leipzig, contains a remarkable paper by Oscar Klausman, entitled "Exhibition Swindlers." The writer endeavors to explain why German industrials oppose exhibitions. We give the gist of his article:

"My friend Benno Otten used to be unlucky. He passed a few seasons at a university, went into business, and became a reporter, but nothing would thrive with him. Recently, however, I found him in pretty good circumstances. He had become 'General Secretary of the International Exhibition.' What exhibition? Oh, anything, as long as there is money in it. Otten had become the partner of a wide-awake fellow, who arranges exhibitions of eatables and drinkables, building materials, sporting goods—in short anything. Whatever the name of the exhibition, no exhibit is refused. The two men go to some city and set to

work to obtain exhibits from two or three of the most prominent manufacturers and dealers. The rest follow. The public still regard medals and diplomas as a proof of the excellence of the wares offered to them, and if a manufacturer refuses to exhibit the public thinks there must be something wrong with his goods. Otten and his chief know this, and they manage to satisfy every exhibitor by granting diplomas to all. They can get medals, too, by paying for them, bronze medals or silver medals or gold medals, its all one to this precious 'Exhibition Committee.' If the exhibitor thinks his goods are worth a gold medal, he is welcome to it, provided he puts up the money. Now and then there is some opposition if the 'Committee' grants honors to an exhibitor who did not even unpack his goods, but the diplomatic organizers of the fair generally manage to smooth over the difficulty. The above will explain why the public are tired of exhibitions, and why so many manufacturers of inferior articles can boast of having obtained prizes."—Translated for THE LITERARY DIGEST.

CIVILIZATION AND RELIGION IN MADAGASCAR.

THE French troops in Madagascar continue to advance, slowly indeed, hampered by impassable roads and decimated by the fever, but they advance and hope to possess themselves of the capital during the winter. The Queen and her Ministers are reported to have fled, giving orders to burn Antananarivo if the city can not be defended against the French. Eugen Wolff, the correspondent of the Berlin *Tageblatt*, reports that the Prime Minister punishes most barbarously all desertions from the army. The deserters are burned alive. Yet there is a large party of younger Hovas who wish to submit to the French. The troops are not very enthusiastic, and their organization is rather primitive. The *Courier de Madagascar*, Tamatave, says:

"The Hova soldier or 'Miaramila,' must buy his own uniform, and must be satisfied with one loose gown in all kinds of weather. Besides this he must provide a broad leather belt and a small tent. The Queen provides the gun, bayonet, ammunition, pouch, and cartridges. Each soldier is provided with an old tomato-can or paint-pot, to which a handle has been fixed. This part of the outfit was thought worthy of a special proclamation, which was read by the officers to the soldiers. It runs as follows:

"O you, my hundred thousand men, you are now fitted out with the things most necessary to civilized troops, things which your ancestors did not possess when they followed the renowned Sadika of Andriananpoinimerina. You harvest to-day the benefits of that civilization which Our Royal Father and Mother introduced with the help of the London Missionary Society. To lighten your burden, and to render you more able to rush upon the enemy, I have decreed that it is unnecessary to burden you with provision, which you will find anywhere. Wherever the Government has gathered supplies of rice, you will receive a share. In other parts the people, whom you are to defend against the yoke of the foreigner, will give you cattle. In places where no provisions are to be found, I count upon your intelligence to supply what you need. O you my hundred thousand men, supplied with this pot, you can not let victory escape you. Run, fly to the frontier, your Queen will hear of your deeds."

How small, says the *Tageblatt*, Berlin, does the great Napoleon appear in comparison to this Hova queen! He did not know how to keep his army alive upon the icy fields of Russia. Yet the matter is very simple, as this chocolate-colored Majesty now proves. All you have to do is to appeal to the intelligence of your hungry soldiers. European commissariat departments have not yet learned to supply their troops in this simple manner.

The *Westliche Post*, St. Louis, explains the religious position of the Madagase as follows:

"French, American, and English missionaries have done their best to convert the Hovas, but without success. They remain without a faith. The emissaries of the London Mission Society have succeeded in introducing Protestantism, but only nominally. They understood that the Queen had to be won, and pointed out to her that she, if she adopted the Protestant faith, would become

the religious head of her people as Queen Victoria is the religious head of the English. The Queen was flattered. She saw that she could not obtain a similar position in the Roman Catholic Church and she became a convert to Protestantism. The majority of the people followed her example. The missionaries, however, aimed chiefly to counteract French influence. The Madagascans are as much opposed to all religious ideas as ever. *The New York World*, therefore, shows that it does not understand the situation, if it raises Christian lamentations because Catholicism is getting the best of Protestantism in Madagascar."

The paper points out that all concessions and privileges obtained by Englishmen and Americans will be worth about as much as that possessed by Consul Waller when the French have conquered Madagascar. That is to say, they will not be worth the paper they are written on. On the other hand, the mineral wealth of Madagascar will do as much for that country as gold has done for the Transvaal.—*Translated for THE LITERARY DIGEST.*

ON THE STEALING OF LINEN AND CLOCKS.

GENERAL MUNIER, a retired commander of the French army, has suddenly obtained some prominence by joining those who consider the Germans as exceptionally barbarous in their mode of warfare. He has confirmed the popular belief that the German soldiers plundered French citizens, and added that their officers were no better. He declares that he remembers several cases in which German officers stole jewelry and linen. He does not give any names, but cites the case of the owner of a château in Lorraine, who treated the Prussian troops with much courtesy, and was rewarded for his kindness by the loss of his shirts, which the Prussian officers carried off. Coming from an officer of high rank, these accusations are receiving much attention. Some Prussian officers even demand that General Munier should be called before a French court to prove his accusation. The most remarkable outcome of General Munier's revelations was the following from a correspondent of the *Matin*, Antwerp, who writes:

"I remember the case mentioned by General Munier very well, and heard it discussed when I visited the neighborhood of Metz during the war. That thefts were committed at the château in question is a fact. But General Munier conceals the ending of the story. When the theft was discovered, the owner of the place rode after the German troops, and made a complaint to the officers. These were much disturbed, and instituted a strict investigation, during which it was discovered that two soldiers, who had served at table, were the guilty parties. They were court-martialed and shot."

The German papers, on the whole, make fun of the matter. The incorrigible *Kladderadatsch*, Berlin, says General Munier must investigate closer. He would then discover that the Prussian barbarians do not wear shirts, and would not steal anything that is useless to them. What they care for is *sauerkraut* and sausage, and silver spoons. The Paris correspondent of the *Kölnische Zeitung* writes that General Munier has been sentenced for slander before this. That paper thinks that this fact will prevent the German officers from acting in the matter, as the French army can not be held responsible for the behavior of an ex-officer whose record is none of the best. The harm is, however, done, and various papers in the countries which suffered most from French invasion during the time of Napoleon I. rake up stories of French barbarism. A Swiss paper, the *Neue Züricher Zeitung*, reminds the French that it was a custom of the German troops to deliver to the French police articles of value found in French houses. The paper quotes a public notice, printed by the Prefect of the Seine et Oise Department, in which such articles are advertised and the owners are asked to come forward. The list is headed by packages of bank-notes, ranging between 3,000 and 100,000 francs; then follow jewelry and other

articles of value, including the little clocks of whose theft the Germans are accused. The number of French papers that are making a decided stand against Chauvinism is on the increase. Alphonse Allais publishes the following amusing sketch in the *Journal*, Paris:

"A short time ago I listened to a conversation between some gentlemen seated at the dinner-table of a restaurant. They spoke of certain unsavory things in which a brigadier-general was implicated. 'Never,' cried an elderly gentleman, whose martial bearing and decoration denoted the retired cavalry officer, 'never will I believe such things of a French general!' 'And why not?' asked his neighbor, a post-office official. 'Because a French general remains a French general, whatever he may do.' 'That can not be denied. But will you tell me why a French general is necessarily more honest than a Danish tinker?' 'How dare you make such a comparison. You talk like a Prussian.' 'If Dreyfus had not been deported, he would have been a general in a few years.' 'Dreyfus could never become a French general.' 'And why not, pray?' 'I repeat, you talk like a Prussian, like a clock-thief.' 'Then I talk like Napoleon I.?' 'Napoleon I. never stole clocks.' 'Have you ever read his testament?' 'Perhaps. I can not remember.' 'Well, in Napoleon's testament you can verbally read the following: "I also will to my son the clock formerly belonging to Frederick II., which I brought myself from the king's cabinet at Potsdam." 'Napoleon took that clock only as a memento of his visit.' Here the post-office clerk took the officer's watch and chain, and, despite his protestations, put it in his own pocket. 'Ta, ta,' he said, 'don't bother. I only want something to remember you by.'"

FOREIGN NOTES.

"SWEDEN and Norway," says *The St. James's Gazette*, "continue to exhibit the advantages of the federal system—when the federationists heartily dislike one another. Norway—which is one of the poorest countries in Europe—has decided to stand itself the expensive luxury of an ironclad navy, and orders for two battle-ships are to be placed abroad, since the Norwegians cannot construct such large vessels themselves. Sweden proposes to respond in the usual fraternal fashion by adding largely to her own fleet, which at present contains only four ironclads, whereas its patriots think it ought to have fifteen. Of the two countries, Sweden can afford to 'plunge' more easily than Norway. But neither has any money to spare; and the result of a race in armaments is not unlikely to be bankruptcy for both."

THE Libre Parole, Paris, calls upon the Minister of War to summon the technical committee of his department without delay to examine a discovery which a Bordeaux inventor professes to have made. This man believes that he has found an explosive much more powerful than melinite, the adoption of which would revolutionize the art of war. He had named the substance "pyritine." The inventor states that he has also made a repeating rifle in which the new explosive could be used. With this weapon the projectile is so light that each man, without being overweighted, could carry 240 rounds of ammunition, while this supply could also be easily replenished.

THE British authorities have ceased to keep Cornelius Herz, the celebrated Panama swindler, under police surveillance. *The Petit Bleu* nevertheless learns that Herz will not be allowed to leave England. Herz's "heart disease" is supposed to prevent his appearing before the French tribunals, where his testimony would be very unwelcome to many prominent persons implicated in the Panama swindles.

TROUBLE is brewing in Southern Russia. The country folk around Odessa are very restless. They have an idea that the Czar will turn over large tracts of crown-lands to the peasants on the eve of his coronation. The people, it is believed, will be easily incited to revolt if their hopes are not realized. Nihilism is only in part responsible for this dissatisfaction.

DURING the China-Japan war, as well as during the British Chitral expedition, it was discovered that bullets of the modern small caliber do not maim sufficiently to immediately impair the fighting capacity of the soldiers. At any rate, the British authorities think of arming their troops engaged against barbarous enemies with heavier rifles.

THE British are not the only people who intend to build a railroad into the interior of Africa from the East coast. The Germans will begin work in the spring. Part of the road has already been surveyed. If England begins to stir in the matter, there will be a smart race between the two countries for the ivory trade.

THE danger of war between Chile and the Argentine Federation has been removed. The two countries will settle their boundary disputes peacefully. Nevertheless, both nations are acting on the principle that the best guaranty of peace is to be prepared for war. Both have made large purchases of ships and war-material.

AN Australian millionaire with no end of "pull" thought himself insulted by the Premier of South Australia, Mr. Kingston, who is a self-made man and a friend of the laboring-classes. The millionaire waited for the Premier with a horsewhip, and attempted to obtain redress in his own fashion, but the Minister took the whip from him and gave him a sound drubbing instead. The Premier's popularity has been much increased by the incident.

MISCELLANEOUS.

THE SERVANT-GIRL PROBLEM.

THE servant-girl problem in this country is not going to be solved at once. So says *The Outlook*; and it is not likely that many voices will be raised in contradiction of the assertion. The editor thinks that, like all other questions, it will be settled by evolution, and remarks that the problem is infinitely more a mistress problem than a servant-girl one; that careless mistresses (not to say dishonest ones) have created the servant-girl problem for American housekeepers. He says:

"It is the woman who does not conduct her household on business principles who is responsible for our present complications. If wages were not paid for unskilled labor, the lesson would be learned by the servant-girls; but so long as mistresses are willing to pay servants high wages when their very presence in the house is but a burden, we shall have a servant-girls' problem unsolved. The debt of gratitude which housekeepers owe to the cooking-schools can never be paid; the cooking-schools have taught the mistress how to cook, and she is beginning to develop a degree of independence on this fundamental difficulty in housekeeping. We shall yet realize cooperative laundries, when another phase of the servant-girl problem will be solved. Small apartments will make it possible for families of limited means to keep house if there are no children, or only a few, in the family. The servant problem is hardest to solve outside of cities, and yet even here the increased intelligence in household matters is simplifying the question somewhat. Cooking-schools are being established, and they could be made to minister to the household even better than they do. If for every class established for housekeepers there should be another established for servants, and still another for children, we should begin to solve the servant-girl problem even in the country.

"It is impossible for any housekeeper to solve the servant-girl problem unless she takes into consideration the ignorance and the consequent limitation of character of the girl who goes into her kitchen. It is only necessary for her to watch the girl deal with her own questions to see how greatly that girl herself suffers in body and in purse because of her ignorance. If each time she attempts to teach the girl she deals with the servant from that platform of ignorance or limited intelligence, ignorance not merely of the work she is trying to do, but of life, the mistress will be able to solve the problem more quickly. If she would promptly discharge the servant who is indifferent and inattentive while she is being taught, the mistress would help solve the problem not only for herself, but for her neighbors. If every mistress made a servant understand that she must learn, she would learn; if every girl who went into a kitchen understood fully that if she did not live up to her contract she would find herself without a place instantaneously, we should have better servants."

The writer further believes that there will be a servant problem as long as mistresses can be found who expect a girl to do the entire housework of a family of nine or ten; that housekeepers must cooperate, at least in spirit, if this question is to be solved. He continues:

"Ignorance, indifference, dishonesty, drunkenness, must not be tolerated for a moment. We are living in an age in which every housekeeper can meet with comparative ease the emergency of the period when the house is without a servant. This question does not touch the household of the rich, where a retinue of servants is kept, and a housekeeper stands between the mistress and the servant-girl world; nor does it touch the housekeepers who can pay the highest wages and secure the best class of service. It touches the great middle class of this country, and it is the wives in this great middle class who must learn first to be themselves thoroughly competent, to understand all departments of housekeeping well enough to administer them intelligently. When this mass of women who represent average intelligence realize this, there will be more patience as well as higher standards in our kitchens, and more girls of intelligence will be willing to work in the kitchen. At present, unfortunately, the mass of heartless and unsympathetic mistresses are to be found in this

class. A woman will put heavier burdens, in comparison, on a servant-girl than her husband will put on a horse, and then find fault with her because she has not accomplished all the work. A very wise head of a household, whose family all insisted that she was entirely too patient, too sympathetic, and too careful with the servant-girls, made up her mind that her family should learn by practice exactly how much work it required to run even a small establishment well. She took the cook from the kitchen to do some extra work on the third floor, and sent her daughter down into the kitchen to wash all the breakfast things. When they were done, the girl came up-stairs perfectly exhausted, and said: 'Why, mamma, just think! we use seventy-two pieces of crockery and cooking things. That is, I have had to handle seventy-two pieces to-day just in washing our breakfast things; and I went to the basement door eight times, and came up-stairs to speak to you four times. Why, just look at the time!' Then the wise mother looked at her and said: 'Yes, you have done what Katie does at least six days in the week.' The woman who is practically familiar with housekeeping is the woman who knows how to treat a servant well, and knows what is a fair amount of work to require; and usually, also, she is the woman who is most willing to pay fair wages."

FOLLIES OF OLD LONDON FASHION.

A HUNDRED years or so ago the fashionable world of London amused itself in ways that would not be countenanced now. The "rage of the town" was then for masquerades. The novelty and excitement of this particular kind of entertainment seem to have caught the taste of all classes of society. The freedom which disguise affords to speech and manner was suited to the spirit of an age in which "unfortunate gentlemen," who had squandered their patrimonies in rioting and dissipation, put on a mask and "took to the road" for a living; and high-born ladies, smitten by the physical charms of handsome highwaymen, fell on their knees to beg the lives of these swaggering ruffians, whose histories are written in the pages of the Newgate Calendar.

We take the following from a sketch of the scenes of that era furnished *The Pall Mall* by Louisa Parr:

"Public gardens were in full swing, the most notable being those of Marylebone, Vauxhall, and Ranelagh. Ridottos and festinos were patronized by 'people of quality.' Almack's and the Coterie were for the select few. Carlisle House in Soho-Square—kept by Mrs. Cornelys—and the Pantheon in Oxford Street seldom refused admittance to those who dressed well and could pay the entrance-money.

"In some of its most vicious and most frivolous aspects the London of our own days may be but a reflex of the London of our great-grandfathers'; but, thanks to that moral ventilator the press, there were phases of society then that not only would not now be tolerated, but will scarcely be believed. The sharp division between classes made people of quality very indifferent to the strictures passed on them by the poor commonalty; and the reports handed down of the behavior of lords and ladies at places of public amusement would, in the present day, be regarded as a trifle boisterous in a Crystal Palace gathering on a bank holiday.

"That king of gossips, Horace Walpole, has left us many lively descriptions of visits which he and his fashionable friends paid to Vauxhall and Ranelagh—notably one of a party to the former made up by Lady Caroline Petersham—she who vainly supplicated for the life of the highwayman MacLean—to which they went by river in a barge, a boat of French horns attending. At Vauxhall they 'picked up Lord Granby, who arrived very drunk from Jenny's Whim'—a noted tavern at Chelsea, where he had left Fanny Seymour, whom he afterward married, playing at brag. The boisterous party laughed and sang and ate and drank until they drew down the attention of the whole company. 'So much so,' says Walpole, 'that from eleven o'clock till half an hour after one we had the whole concourse round our booth. . . . It was three o'clock before we got home.' This was in 1744. In 1749 we read in *The Gentleman's Magazine* that, in consequence of the crowd which attended the Ridotto *al fresco* at Vauxhall, so great was the stoppage on London Bridge that no carriage could pass for three hours.' Writing of it, Walpole says: 'I have suspended

the vestments that were torn off my back to the God of Repentance, and shall stay away.' But if this resolve held good for Vauxhall, he indemnified himself by his visits to its rival Ranelagh, which he says 'has totally beat Vauxhall. Nobody goes anywhere else—everybody goes there. . . . If you had never seen it I would make you a most pompous description of it, and tell you how the floor is all of beaten princes—that you can't set your foot without treading on a Prince of Wales or a Duke of Cumberland.'

"In 1749 the earliest masquerade was held at Ranelagh. It was called 'a Jubilee Masquerade after the Venetian manner;' and Walpole says 'it had nothing Venetian in it, but was by far the prettiest spectacle I ever saw.' The King (George II.) was present, 'disguised in an old-fashioned English habit. He was much diverted by a fair mask bidding him hold for her the cup of tea she was drinking.'



MASQUERADERS ENTERING A COACH.

"In 1771 a masked ball was announced on so grand a scale that the decorators' work was impeded by the crowd who came merely to view the preparations. The house was illuminated with four thousand wax-lights, and a hundred musicians were dispersed throughout the rooms. In the account given in *The Gentleman's Magazine* we read: 'Among the company were the following characters: Three comical devils, very tempting; and two dry devils, that every one avoided; a feathered man; a Savoyard playing minuets to a dancing bear; two very fat, rattling negro women. A dancing corpse (Colonel Luttrell) dressed in a shroud with a coffin, alarmed numbers of the ladies and gentlemen. The coffin was black, with white ornamented handles. On the breast-plate was inscribed—

'Mortals, attend! this pale and ghastly spectre
Three moons ago was plump and stout as Hector.
Cornely's, Almack's, and the Coterie
Have now reduced me to the thing you see.
Oh! shun harmonic routs and midnight revel,
Or you and I shall soon be on a level.'

"This warning was not out of place when we consider the hours at which these festive gatherings broke up. Constantly we read that 'it was between six and seven before the company was all gone;' and at a masquerade given at Carlisle House in April, 1776, 'dancing did not begin until four o'clock, and the house was not clear until between nine and ten in the morning.'

"George II. gave great favor to masquerades, and during the latter part of his reign they were much in fashion. At the time when the scare about the recent earthquakes and those prophesied to follow had put an end to most gaiety, and especially an end to masquerades, the King asked Lady Coventry (the beautiful Maria Gunning) if she was not very sorry. 'No,' she said; 'I am tired of masquerades. I am surfeited with most sights: there is only one left that I want to see—that is, a coronation.' The old man told it himself at supper to his family, with a great deal of good-humor.

"Altho, by their presence, George III. and his Queen had occasionally seemed to give countenance to masquerades, they were far too seriously disposed to view them with favor. The bishops and minor clergy never ceased agitating for the suppression of these demoralizing amusements, which, according to the records of the public press, led to disasters which ruined individuals and wrecked the happiness of domestic life. Dr. Johnson, writing to Boswell on the occasion of a masquerade at Edinburgh

given by the Countess Dowager of Fife, says: 'I am not studiously scrupulous, nor do I think a masquerade either evil in itself or very likely to be the occasion of evil; yet, as the world thinks it a very licentious relaxation of manners, I would not have been one of the first masquers in a country where no masquerades had ever been before.'

"Gradually the opinions of the graver portion of society began to have some weight. The controlling presence of restraint once departed, license no longer received a check. The company became more mixed; the favor of fashion was withdrawn; until in 1795 we read, 'No amusement seems to have fallen into greater contempt than masquerades. Lately they have been merely assemblages of the idle and profligate of both sexes. In fact, they were never suited to the genius of the English—a people naturally sedate and observant of public decency.'

CHOOSING A LEADER FOR THE HUNT: INDIAN STUDIES.

AS the American Indian tribes lived by hunting, it is natural that their religious rites, education, and domestic relations were intimately connected with their chief occupations, and a study of Indian hunting customs possesses considerable interest. Miss Alice C. Fletcher devotes one of her studies of Indian life (*The Century*, September) to a description of the hunting customs of the Omahas. She finds in the facts presented by her a confirmation of the testimony yielded by other races as to how great a factor the method of obtaining the food-supply has been in the development of social order. Some kinds of hunting did not call for associative effort, but others necessitated combined action and thus gave rise to higher forms of social organization. We quote the following interesting description of the way in which the Omahas chose a leader of the hunting expedition:

"The office of leader of the hunt was held in great honor because of its grave responsibilities, which demanded a man of high character and recognized ability. He must be of undoubted valor, a good hunter, a man reverent and just. The entire tribe was placed under his control, the principal chiefs acting as counselors, but complying with his instructions. He directed the march of the people, and selected their camping-places; he chose and despatched the runners in search of the buffalo, and organized and directed the hunt when the game had been found. If the tribe encountered enemies, he was the leader of the warriors, taking his place at the post of greatest danger, and he was held responsible for everything that occurred, from the successful pursuit of the buffalo, and the health and welfare of the people, down to the quarreling of children and dogs.

"He who desired to fill the office of leader was required to procure a buffalo-hide from which the hair had been removed, a crow, a golden and a bald-headed eagle, a shell disk, a quantity of sinew for thread, a red-stone pipe with its flat stem ornamented with porcupine-quill embroidery, and a kettle. These he presented to the Hun-ga gens, through the keepers of the two sacred tents, after he had been appointed to the office by the chiefs. If there was no candidate for the position, the chiefs appointed a man from a sub-gens of the In-kae-tha-bae gens.

"The leader having been secured, the principal chiefs, with the newly appointed leader, met in council to decide upon the time of moving out, and the direction to be taken upon the annual hunt. Before the sun was up the food to be used at this council, which must be either buffalo-meat or maize, had been cooked. As the sun rose, the sacred pipes were filled, during the chanting of the appropriate ritual by a member of the In-shta-sunda gens. At this council every man wore an entire buffalo-hide, the hair side outward, the head upon the left and the tail upon the right arm, and sat with bowed head and arms crossed over the breast, this attitude bringing the robe upon the head like a hood. No feathers were worn, and no ornament or article pertaining to war was allowed in the tent. When the council was seated, the sacred pipes were smoked, being passed with much ceremony by two bearers from the Thatada gens—one pipe starting from the head chief, and the other from the official herald, who sat directly opposite at the other side of the lodge. The smoking was in silence, with bowed heads, and after the circle had been com-

pleted by both pipes they were handed to the keeper of the ritual, who alone had the right to clean them. Much circumspection was used in handling the pipes, for if by any chance they should fall, death would come to the man who caused the accident. The council was opened by the head chief, who mentioned the terms of relationship between himself and each one present; each man, as he was designated, responding by the term of assent or approval, 'Hough!' He then discoursed upon the duties and obligations of chiefs, and the gravity and importance of the subject they had met to consider, and called upon his associates for their opinions. If, since the last council of this nature, any chief had given way to violence, he did not speak lest he should bring disaster on the people. So long as he remained silent his unchieftain-like conduct would bring trouble only upon himself, whereas any official act might transfer it to the people. After all who desired had spoken, with long intervals of silence, the chosen leader was called upon; his words were generally the consensus of all the others. If there was any difference of opinion, the men must remain in council until unanimity was reached. The official herald then went out and proclaimed the day of departure, while the chiefs remained in their bowed attitudes, and partook of the sacred food served in seven wooden bowls, which passed successively four times around the circle of the company, each man taking a mouthful from a black-horn spoon, no one being allowed to touch the food with anything else, not even with his fingers. The sun must go down before this ceremony could be closed and the chiefs could lift their heads (which had remained bowed during the entire council) and go out to their homes. The day for starting out, once fixed, could not be changed, as it would be a lie, and Wakanda would be angry."

If disasters were frequent or dissensions occurred among the people, the leader would be compelled to retire and another would be chosen. The hunt over, the tribe turned homeward, and within four days' march from the village the thanksgiving ceremonies took place. It is remarkable to note, says Miss Fletcher, to what extent the government of the Omaha tribe was modified by dwelling within the range of the buffalo. She continues:

"From the supremacy of the warrior chief it passed to the rule of an oligarchy, in which the attainment of a place was dependent upon the accumulation of property; and those chiefs who reached this high position ceased to be warriors, and became the conservers of peace. The laws which grew up around the buffalo hunt, bred of the exigencies of the tribe and the habits of the animal, were based upon the recognized fact that the rights of the whole people were greater than those of the individual. These laws bore equally upon all, and the Indian comprehended that the continued existence of the community rested upon the impartial execution of them. It is one of the peculiarities of the American Indian that in grasping the idea of the authority of law he did not centralize and embody it in a despotic form, but kept it in the ideal, as something to be administered by him only who possessed the requisite ability."

SHOULD HORSES BE EATEN?

A NOTE is making the round of the papers just now to the effect that American horses are bought for slaughtering purposes by German firms. This is not correct. Horses are too cheap in Germany to make transportation for slaughter remunerative. It is certain that horses are slaughtered at Chicago to be exported in the form of dressed meat. The use of horse-flesh is becoming very common in the land of the Kaiser. The *Frankfurter Zeitung*, Frankfurt, says:

"Everybody is aware that the horse is the cleanliest of all domestic animals. It will not eat anything but good healthy food, nor drink any but pure water. A horse would rather starve than swill the rotten stuff often given to pigs and cattle. It is nothing but prejudice that prevents us from eating horseflesh. A similar prejudice retarded the introduction of the potato a hundred years ago. To-day we could not get along without it. Yet the prejudice against potatoes can be explained. The people had been told that this American root caused fever, and rendered the ground unfit for all other crops. The exception against horse-

flesh is not even founded upon any objection to its properties. It is solely due to the influence of the church. The clergy did everything possible to prevent the newly converted Saxons from returning to their heathenish practises, and prohibited the use of horseflesh to stop the sacrifices to Odin and Thor. A long time passed before these sacrifices were altogether discontinued.

"The nations of Europe have suffered enormous loss by this prohibition of horseflesh. Especially from the humanitarian point of view the results are most deplorable. Millions of people are forced to live on potatoes and similar food wanting in nutritive qualities, while millions of pounds of the very best meat are wasted. Horseflesh is the most nourishing of all meats, and its taste is hardly to be distinguished from that of beef. The flesh of a horse fed on oats has a smell similar to gooseflesh. The fat is preferable to lard. Above all it should be remembered that no flesh is so healthy as that of the horse. Trichinosis and similar diseases are unknown in horses. Tuberculosis, very common in cattle, is very rare in horses."

The writer here quotes the following statistics from the Berlin Bureau of Food Inspection:

"From April 1, 1890, to March 31, 1891, 124,593 head of cattle were killed in the Berlin slaughter-houses; 14,793 of the whole were declared unfit for food on account of tuberculosis. That is, about 12 per cent. During the same period 8,471 horses were slaughtered, not one of which suffered from tuberculosis. In all the rest of Prussia 483,721 cattle were killed, 30,118 of which suffered from tuberculosis. Of 53,281 horses killed during the same time only 40 had the disease. Germany has about 3,852,000 horses. If their average age is put down at 15 years, 257,000 die annually. Of these about 86,000 are slaughtered, the better qualities for human food, the lesser to feed dogs. Some 171,000 horses are, therefore, thrown away. Taking the average slaughter weight at 500 pounds, then 860,000,000 pounds of meat, valued at 35,000,000 marks (\$8,750,000), are wasted every year. The well-known analyst, C. Voit, thinks that a full-grown person must have something over half a pound of meat per day. The horseflesh thus wasted could feed over half a million of grown persons. But this is not all. Our breed of horses could be much improved if their flesh were used as food. Breeders would raise none but the best foals, and sell the others to the butchers. The state, therefore, would profit greatly by the removal of the prejudice against this healthy diet."—Translated for THE LITERARY DIGEST.

Decline of the Trade-Mark.—"The use of trade-marks is declining," thinks *The American Silk Journal* as quoted by *The Textile World*, Boston, August. "They are not always advantageous. With established trade-marks, certain goods are identified with certain prices. Suppose a certain brand is sold for three dollars a yard. When, owing to an advance in raw materials, wages, or some other item, an advance in price is necessary, such step is found far more difficult than if the trade-mark were not identified. Ordinarily the customer will try other goods. Another objection: Suppose a dealer sees a sample in the window of a rival, marked with the brand of a manufacturer from whom he bought and which is not in his stock. He will immediately conclude that the salesman did not show him the full line of the manufacturer. A buyer seeing the trade-mark may carry a sample from one dealer to another, requesting him to get a piece of the same goods, consequently, when the salesman comes to that place again, he may find it difficult to sell any of the dealers. Jobbers frequently have their own labels and brands; if so, they take off those of the manufacturer to substitute their own. If the jobber has no trade-marks of his own, he has little interest in maintaining the trade-mark of the manufacturer. He sells the goods on their merits and uses his own name as a trade-mark. Trade-marks in the way of guaranties on selvages have usually proved anything but successful, owing to dishonest customers who attempt to make the manufacturers stand their own blunders, trusting by their talkative enmity to compel dealers to recommend allowances or replacement."

ARMY surgeons say that the expression of the faces of soldiers killed in battle reveals the causes of death. Those who have perished from sword wounds have a look of repose, while there is an expression of pain on the countenances of those slain by bullets.

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Formula on Every Bottle.**BUSINESS OUTLOOK.****The State of Trade.**

Striking features of the week are increased demand for money East and West, the maintenance of the widespread and active demand for iron and steel, and the further upward movement of the price of raw cotton, together with advances in quotations for wheat-flour, wheat and wool. Sudden changes in the weather affecting a wide expanse of territory have made general trade irregular, but reports from those sections unfavorably affected are in part offset by the stimulation of demand for certain staples in other portions of the country. The improved demand for funds continues a feature of the money market at Boston, New York, Chicago, St. Louis, and at minor centers. Inquiry among bankers at cities referred to reveals a better demand from all classes of mercantile borrowers.

Bank clearings throughout the United States aggregate \$998,000,000 this week, 8 per cent. less than last week, but 21 per cent. larger than in the last week of September, 1894, and 30 per cent. larger than in the corresponding week of 1893. Contrasted with the corresponding total in 1892, a year of large volume of business, the current week's transactions, as indicated by the bank clearings total, show a decrease of 16 per cent. Increases in bank clearings among the more important cities this week are: New York, 20 per cent.; Cleveland, 23 per cent.; Boston and Providence, 22 per cent. each; Pittsburg, 21 per cent.; Cincinnati, 15 per cent.; Philadelphia, 16 per cent.; St.

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Louis, 17 per cent.; Peoria, 18 per cent.; Minneapolis, 7 per cent., and Chicago, 5 per cent.

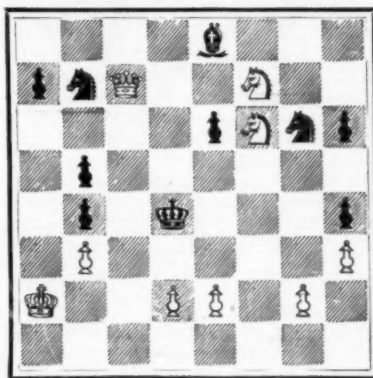
There are 9,299 mercantile failures in the United States during the past nine months, only 48 more than in the like portion of last year, which coincidence is paralleled by the total amount of assets and liabilities of failing traders this year being substantially the same as in like period one year ago. The feature of the failure record for the nine months lies in the relatively large number reported in the first quarter of the year, since which time totals have fallen off from week to week very sharply. Business failures in New England have decreased notably as compared with a year ago, while those at the South have increased about as much. There are more failures reported from Western States this year than last, while in the Northwest and on the Pacific coast there are fewer.—*Bradstreet's*, September 28.

CHESS.**Problem 90.**

BY PROF. J. BERGER, OF GRAZ, AUSTRIA.

Black—Ten Pieces.

K on Q 5; B on K sq; Kts on K Kt 3 and Q Kt 2; Ps on K 3, K R 3 and 5, Q Kt 4 and 5, and Q R 2.



White—Nine Pieces.

K on Q R 2; Q on Q B 7; Kts on K B 6 and 7; Ps on K 2, Q 2, K Kt 2, K R 3, and Q Kt 3.

White mates in three moves.

The above problem is one of the two three-movers submitted in the problem-tourney at Hastings. Mr. Druguer has written to the Secretary of the Hastings Congress, informing him that

Are you sure that your chimney fits your lamp? that the shape is right? See the "Index to Chimneys"—free.

Write Geo A Macbeth Co,
Pittsburgh, Pa.

Pearl glass, pearl top, tough glass.

I WANT

500 more Agents for "Zell's Cyclopaedia." An agent canvasses 14 persons and takes 10 orders. If you want to canvass for this book, and mean business, I will send you an agent's outfit free. Write at once for my terms to agents. Let me hear from you. Address,
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FAT * * *
FOLKS * * *
MADE * * *
THIN * * *

Dr. Edison's FAMOUS PILLS, REDUCING COMPOUND, and OBESITY FRUIT SALT Reduce Weight, Cure the Causes of Obesity, Keep People Healthy and Beautify the Complexion.



"DR. EDISON'S OBESITY TREATMENT will reduce a FLESHY NECK, BUST, CHIN, OR FACE, OF ABDOMEN, SHOULDERS or HIPS without reduction where there is no surplus fat. THE SKIN CONTRACTS TO ITS NORMAL TENSION, and covers the parts WITHOUT WRINKLES or other evidences of former enlargement."—Mrs. Lucy Stone Menard in *Woman's World*.

Mona Noland Morgan, Washington boulevard, St. Louis, writes: "In six weeks Dr. Edison's Obesity Pills and Salt brought me down 48 pounds and made me well."

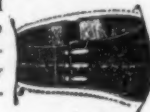
Bettina Lee Murray, Fifth avenue, New York, says: "In three weeks Dr. Edison's Obesity Pills and Salt reduced me 30 pounds."

Mrs. Belle Renwick Ridgeway, the Ridgeway apartment-house, Philadelphia, says: "Three weeks' use of Dr. Edison's Obesity Pills and Salt reduced me 19 pounds and cleared my complexion."

Miss Rush, daughter of the late Prof. Rush, Chicago, writes to Loring & Co.: "You may say that Dr. Edison's treatment reduced me 29 pounds in a month."

CORSETS—Loring & Co. manufacture Obesity and Regular Corsets to order. Fleshly ladies can have corsets made six or eight inches longer than usual over the back and hips. Riding and Bicycling Corsets a specialty. Send for measuring blank.

Dr. Edison's Obesity and Supporting Bands should be used by fleshy men and women; his Supporting Band by all women in a weak condition.



Hon. J. M. W. Walbridge, from the office of the Secretary of State, Washington, writes: "Five weeks' use of Dr. Edison's Obesity Band has reduced my abdominal measurement 10 inches and almost cured me of stomach trouble."

PRICES—Obesity Pills, \$1.50 a bottle; three bottles for \$4 (enough for one treatment); Obesity Fruit Salt, \$1 a bottle. Dr. Edison's Common Obesity Band is \$2.50 up to 36 inches, and 10 cents extra for each additional inch.

Dr. Edison's OBESITY REDUCING COMPOUND.
A Vegetable Compound—Potent Yet Harmless.

"Fat folks who want vegetable remedies in liquid form welcome DR. EDISON'S OBESITY REDUCING COMPOUND, and testify to the rapid and agreeable manner in which it has taken off their surplus flesh and left them thin and healthy."—*Dr. Robt. Lee Shradley in the Central Medical Age*.

Roberta Symes Wendell, Chicago, says: "Forty-one pounds in fifty-nine days is the rate at which Dr. Edison's Obesity Reducing Compound took off my surplus flesh. I recommend it to all too fat women."

PRICE OF COMPOUND—One month's treatment, \$4.00, prepaid to all parts of the U. S.

LORING & COMPANY.

BOSTON, No. 3 Hamilton Place, Dept. 8;

CHICAGO, No. 115 State Street, Dept. 10;

NEW YORK CITY, No. 40 West
22d Street, Dept. 15.

this problem has two solutions. If this be the fact, it is certainly wonderful that it should not have been discovered by the judges, or by some one of the great experts who were present. Will our solvers find two solutions?

Solution of Problems.

No. 86.

1. Q-R 3	2. B-R sq	3. Q-B sq, mate
1. K-K 6	2. Any	3. Q-Kt 2, mate
1.	2. B-B sq, ch	3.
1. B-Q 3	2. K-K 4	3. Q-K 3, mate
1.	2. B-Q 4	3.
1. Kt-B 2	2. P-Kt 7, etc.	3. Q-B sq, mate
1.	2.	3.
1.	2. Any other	3. B-B sq, mate
1.	2. Q x Kt	3.
1. Kt-B 4	2. Any	3. B-B sq, mate
1.	2. Q-R sq	3.
1. P-B 4	2. Any	3. Q-B sq, mate
1.	2. B-Q 4	3.
1. R-B 2	2. R-Q 2	3.

Correct solution received from M. W. H., University of Virginia; Prof. C. D. Schmitt, University of Tennessee; the Revs. E. M. McMillen, Lebanon, Ky., J. D. Gehring, Lawrence, Kan., E. P. Skyles, Berlin, Pa., and John Winslow, Berlin, Conn.; J. F. Dee, Buffalo; G. A. Betournay, Regina, Can.; F. H. Johnston, Elizabeth City, N. C.; A. Tooley, Brockport, N. Y.; J. C. Hall, M.D., Anguilla, Miss.; C. Y. Thompson, Beaumont, Tex.

Two incorrect key-moves have been received. (1) Q-Kt 7. This is answered by Kt-B 2, followed by R-Q sq. For instance:

1. Q-Kt 7	2. Q-Kt sq	3. Q-B sq, ch
1. Kt-B 2	2. R-Q sq	3. R-Q 7
or	2. B-Q 4	
	2. R-K Kt sq	

(2) P-B 7 will not do. Two different attempts at a mate have been sent with this key-move:

1. P-B 7	2. Q-B 6
1. Kt x P	

threatening mate with B-B sq, but R-Q sq stops it. The other is 2. Q x P, stopped in the same way.

E. T. Rungl, Chicago, Ill., was successful with 85.

Since we published our first original problem we have received a number of compositions. Brethren, you will have to be very patient. If your problems come up to the standard, they will be given. We are glad to see that you take so great interest. Send along your compositions.

From the Hastings Tournament.

THE PROBLEM-SOLVING CONTEST.

More than twenty contestants entered the solving tourney, among whom were Albin, Marco, Miesis, Pillsbury, Pollock, Schlechter, Steinitz, and Teichmann. The problems submitted were two three-movers by Professor Berger and Dr. Gold, respectively, and a four-mover by "Q. P." The diagram only was used. Marco took first

A TRIP TO THOUSAND ISLANDS.

For a New Yorker especially, an outing in the Thousand Islands fulfils every requirement. It is just far enough away. You start at night and are there in the morning, or you start in the morning and are there at night. No change of trains. The elegant accommodations of the New York Central and Hudson River Railway—that holds the record of the world for speed—are yours en route. The scenery of the Hudson River, which Bishop A. Cleveland Cox says surpasses that of the Rhine, and the beauties of the Mohawk Valley, on which Judge Tourgee has dwelt so rapturously in his novels, are yours during the journey. You step from the platform of the car to the gangplank of one of the same company's stately steamers awaiting every train, and then—Paradise regained lies before you. You may camp out in the primitive style, secure a cottage at reasonable rates, live in a house-boat, or find high-class hotels where social festivities reign. You can have all the trammels of society or you can fling them all aside, just as you please. The pickerel, black bass, and muskallonge await you, an infinite variety of scenery charms you, searchlight excursions by night transport you, boating, sailing, and bathing keep you in physical exercise, and the case of hay-fever that stays by you there must be a very pertinacious case indeed. No month is better than October.

RICHARD T. BOOTH.

Friend and Co-Worker of Spurgeon and Gough.

We present to our readers, this week, the portrait and a brief history of a remarkable man, with a wonderful career in philanthropic work the world around. In a letter dated January 17th, 1885, John B. Gough said: "Try and get my friend Mr. Booth to visit you. He is the foremost orator on the temperance platform to-day." And a little later, the *Morning Herald*, of Sydney, New South Wales, in an editorial, said: "Mr. Booth is a man whose genuineness takes hold of the people; he was sent to us from England with a valedictory worthy of a prince amongst philanthropists, and in Sydney he received a great welcome."



RICHARD T. BOOTH.

Mr. Booth, who is a native of Ithaca, New York, has given the best years of his life, and almost life itself, to the cause of social reform.

As one result of his labors in his own and foreign lands, one million converts were enrolled. It is easy enough to write "a million converts," but it is not so easy to put in words "the battle sieges and fortunes" which such a conquest implies. Who can tell the toils and trials, the places visited, the miles of land and seas traversed, the expenditure of vital energy, the mental anxiety, the day journeyings and night watches that lie below those million converts, and of which they are the flower and crown?

It was in September, 1882, while holding a series of meetings in the London Tabernacle, made famous by the great Spurgeon, who was Mr. Booth's staunch friend and co-worker, that the first serious breakdown occurred. The strain of speaking nightly to six or seven thousand people was too much. He was taken to Broadlands, the country seat of the late Lord Palmerston, where he was nursed and cared for by his friends, Lord and Lady Mount-Temple, and from whence he was sent to the south of France. His lungs now gave way entirely, and after struggling for a year against his rapidly developing disease, he was sent to Australia by the late Dr. Sir Andrew Clark, Mr. Gladstone's medical adviser. It was in the dry interior of Australia that Mr. Booth regained the robust health that has never since left him.

Now the point of all this is: Mr. Booth was not indebted to the sunnier skies or softer winds of Australia for his cure, but to the fact that constantly, day and night, sleeping or waking, he was breathing a dry air, impregnated with nature's own antiseptics.

A perfectly well man, Mr. Booth has returned to America to carry on a new work, and has brought to it the same intense earnestness that characterized his labor on the platform. Recognizing the futility of trying to reach the germs in the respiratory organs by way of the stomach, or hypodermically by way of the blood, he concentrated all his efforts on a method of inhalation, and BOOTH'S HYOMEI, the Australian Dry-Air Treatment of Catarrh, Asthma, Bronchitis, Consumption, and all diseases of the respiratory organs, is the result.

His work in the introduction of HYOMEI is meeting with unbounded success. Dr. Morris, of Buffalo, writes on Sept. 5th, 1895:

Dear Sir: In thirty years' experience in the practice of medicine I have never given my name in support of a proprietary remedy, for I never saw one that performed all, and more than was claimed for it, until I met with Hyomei, which I indorse with all my heart (professional ethics to the contrary notwithstanding), for I

believe it is a duty I owe to humanity. Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, and last, but far from being least, Galloping Consumption in an advanced stage, which by use of Hyomei, with no other medicine, in four weeks was transformed into an assured recovery, I believe in it for itself, for what it has done. S. H. MORRIS, M.D., 159 Franklin St., Buffalo, N. Y.

Many people write to Mr. Booth asking, "What is HYOMEI, anyway?" To these we would say: It is a purely vegetable antiseptic, and destroys the germs which cause diseases of the respiratory organs. It renders the air you inhale of the same degree of purity as that found on a mountain 5,000 feet above the sea level, where grow certain trees and plants which help in making the air purer by giving off volatile, antiseptic odors and vapors that are both fragrant and healing.

The air, thoroughly charged with HYOMEI, is inhaled through the pocket inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It instantly stops all spasmodic coughing, clears the voice, expands the lungs, and increases the breathing capacity.

Mr. Booth has opened an institute at 18 E. 20th St., New York, where he will be glad to see any persons afflicted, or he will send the pocket inhaler outfit, complete, by mail, for \$1.00, this outfit consisting of pocket inhaler, made of deodorized hard rubber, beautifully polished, a bottle of HYOMEI, a dropper, and full directions for using.

326 WEST 33D ST., NEW YORK, SEPT. 4, 1895.

Mr. R. T. Booth.

Dear Sir: After using Hyomei for some two months, and observing its effects upon many others, I wish to give my testimony as to its merits. I have seen it used in cases of Asthma, Catarrh, and Bronchial affection, with wonderful relief, when other remedies had failed. In each case it gives promise of a speedy and permanent cure. Personally, I may add, it has been of great service to me in giving clearness and elasticity to my voice in speaking and singing. Yours cordially,

REV. PETER STRYKER, D.D.,

President General Synod Reformed Church, and President Stryker Seminary.

BROOKLYN, N. Y., February 8, 1895.

The pocket inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. I add my name to the "Pass-it-on-Society." Sincerely yours,

REV. J. M. FARRAR, D.D.

Mr. Booth has similar letters by the hundred. They have come unsolicited; they have sprung from the spontaneous gratitude of those benefited and cured. We respectfully call attention to these testimonials of well-known living men and women. If you are open to conviction write to R. T. Booth, 18 East 20th St., New York, for a pocket inhaler outfit, or for an explanatory pamphlet.

**

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prize, £3, solving the three problems in one hour and thirty-five minutes. Schlechter studied five minutes longer, and took second prize, £2. Miesis got third prize, £1, after one hour and fifty-five minutes. We will give Dr. Gold's problem next week.

HOW PILLSBURY BEAT STEINITZ.

QUEEN'S GAMBIT DECLINED.

PILLSBURY. White.	STEINITZ. Black.	PILLSBURY. White.	STEINITZ. Black.
1 P-Q 4	P-Q 4	28 Kt-B 3	R-Kt sq
2 P-Q B 4	P-K 3	29 K-B 2	P-R 4
3 Kt-Q B 3	Kt-K B 3	30 P-K R 4	B x Kt
4 B-Kt 5	P-B 4	31 P x B	Q x P (Kt 6)
5 P x Q P	K P x P	32 B-K 2	R-Kt 3
6 B x Kt	P x B	33 Kt x P	Q-K 3
7 P-K 3	B-K 3	34 R-B 3	B-B 3
8 K Kt-K 2	Kt-B 3	35 R-K sq	B x Kt
9 P-K Kt 3	P x P	36 R x Q	B x Q
10 P x P	B-Q Kt 5	37 R x Kt	R-B 7 ch
11 B-Kt 2	Q-Kt 3	38 R-K 2	R-B 6
12 Castles	Castles Q R	39 Q R-K sq	R-K Kt 3
13 Kt-Q R 4	Q-R 3	40 R-Q 2	R x P
14 P-Q R 3	B-Q 3	41 P-Q 5	R-B 7
15 P-Q Kt 4	B-Kt 5	42 R x R	B x R
16 Kt(R)-B 3	Kt-K 2	43 B x P	B-K 5
17 P-Kt 5	Q-R 4	44 B x P	R-Q 5
18 Q-Kt 3	K-Kt sq	45 B-K 6	R-Q 7 ch
19 P-R 3	B-K 3	46 R-K 2	R-Q 6
20 P-B 3	P-B 4	47 R-K 3	R-Q 7 ch
21 K R-Q sq	R-Q 2	48 K-K sq	R-Q 5
22 Kt-R 4	R-Q B sq	49 P-R 5	B x P
23 P-Kt 6	P-Q R 3	50 P-R 6	P-R 2
24 Kt(K)-B 3	R-B 3	51 P-Kt 4	P-R sq
25 B-B sq	R-Q sq	52 P-Kt 4	P-R 4
26 Kt-R 2	B-Q 2	53 P-Kt 5	Resigns.
27 Kt-Kt 4	R(B 3)-B sq		

Mr. Steinitz lost this game, probably, by the exchange of Queens. His Pawns are weak on the King's side. Pillsbury's play shows great accuracy.

The cost of the Hastings tournament was something over £800 sterling. Notwithstanding this great outlay, the congress was a financial success.

We are sorry that our Hastings games and other interesting matter were crowded out of our last

issue. It is our purpose to give all the important games of the Tourney.

The Pillsbury Reception.

The Brooklyn Chess Club propose to tender to Henry N. Pillsbury a public dinner and reception, at the Pouch Mansion on October 15. That the great men of this section of the country show that they are interested in the Royal Game, may be inferred from the fact that at the Pillsbury dinner the following distinguished men have promised to be present and to make speeches: Mayor Schieren, the Rev. Dr. R. S. Storrs, Chauncey M. Depew, Murat Halstead, St. Clair McKelway, Seth Low, the Hon. E. M. Shepard, John W. Griggs, of Paterson, N. J., and Dr. Persifor Frazer, of Philadelphia. It is intended to present Pillsbury with a handsome gold watch as a mark of appreciation of his victory at Hastings. The Committee desire as many lovers of chess as possible to be represented in this testimonial, therefore no subscription over \$1 will be received. If any of our chess friends wish to go on the list you can send your money to William Duval, Treasurer, Brooklyn Chess Club, 201 Montague street, Brooklyn.

The Pope a Chess Expert.

The New Orleans Times-Democrat tells us that Pope Leo XIII. is a chess-player of more than ordinary ability. In fact, it is only on rare occasions that he is defeated at the game. There is one priest in Rome who is usually the Pope's adversary. This priest, Father Giella, has played chess with his holiness for thirty-two years past. When Cardinal Pecci was raised to the papal throne, Father Giella, who was then residing in Florence, received an invitation to proceed to Rome and take up his quarters in the Vatican. He is a magnificent player, but so hot-tempered that the Pope often improves the occasion by a little homily on the virtues of resignation and meekness.

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Current Events.

Monday, September 23.

President Cleveland issues an order placing nearly three fourths of all engaged in consular service under a modified civil-service rule providing for class examinations. . . . The twenty-one Cubans charged with filibustering were acquitted by the jury at Wilmington. . . . The executive committee of the Silver Democrats meets in Memphis. . . . The wages of 1,500 iron-workers are increased at Benwood, W. Va., from ten to fifteen per cent.

President Faure, of France, decides to visit St. Petersburg. . . . Small engagements are reported from Cuba. . . . A formal challenge for America's cup is sent by Captain Rose, the English yachtsman.

Tuesday, September 24.

Irish societies hold a convention at Chicago to consider means of aiding Irish Home Rule; the physical force party is prominent. . . . The New York Democrats meet in State convention at Rochester. . . . A strike for better pay is decided on by Massillon miners. . . . The Secretary of State appoints a board to conduct the examinations of applicants for the consular service.

China refuses to banish the Viceroy of Sze-Chuen for his part in the massacre. The Province of Che-Kiang is placarded with anti-Christian proclamations. . . . A scheme for a protectorate over Madagascar is presented to the French Cabinet.

Wednesday, September 25.

The Irish convention at Chicago declares in favor of physical force against England. . . . The New York Democracy, in State convention, adopts a "home rule in excise" plank and nominates a ticket. . . . Radical free-silver resolutions are adopted by the State silver conference of North Carolina. . . . The Beef Trust is ordered to be investigated by the Federal district attorney at Chicago.

A victory of the French is reported from Madagascar. . . . The Moors attack a Spanish port in Morocco. . . . Japanese troops in Formosa suffer from sickness and exhaustion; two towns are taken from the rebels.

Thursday, September 26.

The Irish national convention forms an organization to establish an Irish republic by physical force. . . . The Republican campaign is opened in Iowa by Senator Allison; he attacks the tariff and the bond issues. . . . New Jersey Democrats nominate Chancellor McGill for governor. . . . An anti-Tammany fusion movement is started in New York. . . . The New York Episcopal convention votes down a resolution urging total abstinence.

The Czarevitch returns to the Caucasus in a critical condition. . . . Bouteilhe, the French Anarchist, who was captured with a bomb in Rothschild's bank, is sentenced to three years' imprisonment.

Friday, September 27.

Secretary Morton authorizes the free admission of cattle from Mexico on and after October 22; his object is to defeat the Beef Trust. . . . Seventeen persons are injured in a railroad collision at Tunnelton, W. Va. . . . Governor Culbertson calls an extra session of the Legislature to pass an anti-prize-fight law. . . . Bishop Potter is chosen arbitrator in the stone-cutters' strike in New York.

A crisis in the Spanish Ministry is reported. . . . The German Government issues a decree against the importation of cattle or hogs without quarantine. . . . The Armenian church at Antioch, Syria, is raided by Mohammedans, and ten persons are reported killed. . . . A new naphtha spring is discovered in the Boka district, Russia; the yield is enormous.

Saturday, September 28.

General N. A. Miles is appointed commander of the United States army. . . . John C. New, of Indiana, declares that ex-President Harrison is not a candidate for the Presidency. . . . The college football season is opened.

A plot to assassinate Premier Ito, of Japan, is reported to have been discovered. . . . Professor Louis Pasteur dies in Paris. . . . The British steamer *Alene* is fired on and stopped by a Spanish gunboat off Cape Maysi.

Sunday, September 29.

President Cleveland approves the reprimand of Admiral Kirkland for congratulating President Faure on his election. . . . The employees of the Carnegie mills at Homestead demand a ten per cent. increase in wages. . . . There is talk of removing the Corbett-Fitzsimmons fight to Indian Territory, and the Federal officers are asked to interfere.

M. Witte's, the Russian Minister of Finance, prolonged stay in Berlin causes political rumors of a Russo-German alliance. . . . American securities are reported as growing in favor in England. . . . French papers deny that President Faure is to visit St. Petersburg.



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